The Priest

Edited By Priests For Priests

Archbishop Cantwell of Los Angeles, Archbishop McNicholas of Cincinnati, Bishop Noll of Fort Wayne and Bishop Boyle of Pittsburgh.

THE ORIGINAL LEGION OF DECENCY COMMITTEE

September, 1952

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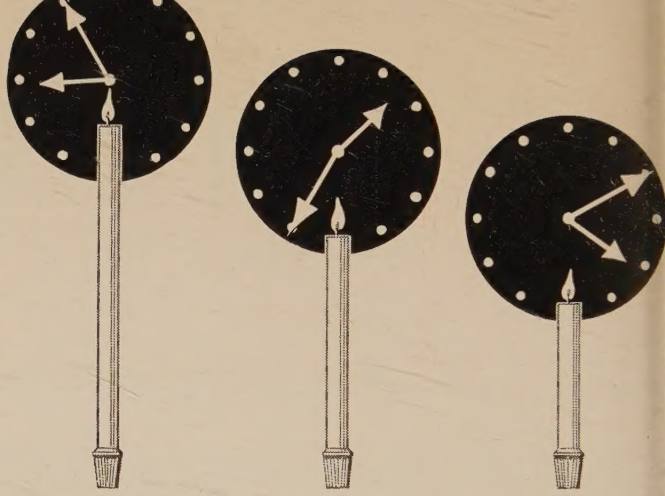

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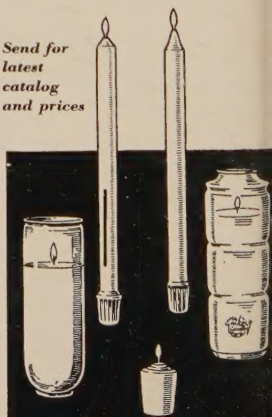

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Building of the new $400,000 church for Holy Family Parish in Seattle's White Center district will begin June 16, it was announced yesterday by the Rev. Ailbe McGrath, pastor.

Father McGrath said that a total of $256,070 had been pledged in the building fund drive which ended Saturday. Individual pledges, payable over the next 20 months, averaged $229. The drive was launched at a parish meeting May 11, and $191,000 was pledged within two hours, the pastor said.

This is now $258,055.00

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This Month's Cover

IN the summer of 1933, four men met in Cincinnati and founded the Legion of Decency. They were Archbishop Cantwell of Los Angeles, Archbishop McNicholas of Cincinnati, Bishop Noll of Fort Wayne, and Bishop Boyle of Pittsburgh—portrayed in that order on our cover. Bishop Noll is the only survivor of that memorable occasion.

The hierarchy approved their action in the fall of that year, and the Legion is still functioning, governed by a committee of Bishops under the National Catholic Welfare Conference.

Adult Education

FOUR or five years ago, the late Father Tom Coakley asked himself, "Why should my school be dark at night?"—and from that time on, it wasn't. He started a program of adult education in his parish (involving on our part three lectures a week on Justice and Rights).

Whether or not he fathered the idea, we don't know, but efforts at adult education have been spreading all over the country. We know of at least three dioceses—and there are doubtless others—that

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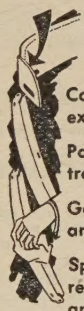

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Typical is the Pittsburgh program which last year drew 358 students. The heaviest registrations were in the classes entitled Theology for Laymen, Public Speaking, Psychology of Adjustment, and Labor Management and Encyclicals, which together accounted for 45% of the enrollments.

Largest single class was the Public Speaking Workshop with an enrollment of 79. Smallest was the Political Science Seminar with 7 participants. Sixty-seven per cent of the students were unmarried, sixty-nine per cent between 21 and 40.

The faculty, recruited largely from the local universities, all have graduate degrees and receive an honorarium. Classes have been meeting Mondays and Tuesdays, with two periods each evening, running through October and November, and through February and March. The students have their choice of twenty courses covering such varied areas as Psychology, Social Science, Literature, Law, Theology, Labor, and Philosophy.

Fees are $5 for a single course; $8 for two; $10 for three; and $12 for four. Married or engaged couples are given a reduced rate.

There are no scholastic requirements, no examinations, no credits, and no compulsory attendance. Reference readings are available on the premises (the Central District

THE PRIEST **SEPTEMBER, 1952** **VOL. 8, NO. 9**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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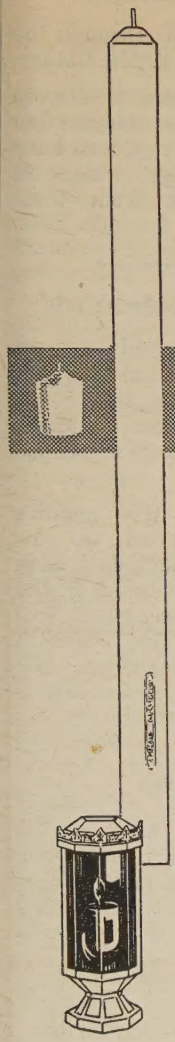

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Catholic High School) through the courtesy of the local public library.

The fine attendance is due in large measure to the cooperation of the Pittsburgh clergy, who have advertised the project widely in their bulletins and from their pulpits.

'Counter-revolutionary'

THE charges hurled against Msgr. Riberi, noted by Fr. Treacy in his article this issue, concerning the Legion of Mary, are still making their scurrilous rounds.

About the time this month's magazine went to press, we saw that a Father Venadam had been imprisoned by the Commies in the Chekiang province because he had started the work of the Legion in his diocese. This nefarious deed was labeled "counter-revolutionary" and Father Venadam was imprisoned for "acts against the state."

Well, maybe they have something at that. The work of the Legion could be called revolutionary in the good sense; and it is only to its credit that it acts against the atheism of Communism.

Radio Talks Available

AGAIN our annual radio announcement: We still have a stockpile of 104 mimeographed radio talks, running 10-12 minutes. Drop a line to Father Ginder in Pittsburgh if you're interested.

Eucharistic Fast

OF great importance to priests laboring in parishes and hospitals was the news that the Pope, through the Sacred Congregation of Sacraments, on April 28, 1952, granted two special faculties to the bishops of the United States concerning the Eucharistic Fast.

The bishops received the faculty to dispense those who are ill, whether in hospitals or in private homes, from the Eucharistic Fast so that they might receive Holy Communion even daily after taking some medicine or liquid. This, of course, applies also to sick priests who may receive Holy Communion "more laicorum" after taking some medicine or liquid.

The other faculty granted to the bishops refers to those who work at night. The bishops received the faculty to dispense from the Eucharistic Fast those who habitually work after midnight so that on Sunday or Holyday of Obligation after a night of work, or on one other morning in the week after a night of work, such workers may go to Holy Communion after a fast of one hour from liquid(no alcohol nor solid food after midnight).

The bishops may also dispense nursing Sisters or Brothers who care for the sick so that *even daily* they may receive Holy Com-

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munion after a one-hour fast from liquid, if they have spent the preceding night in the care of the sick.

Perhaps the bishops of the country have already communicated this news to their priests, and perhaps the bishops already have: (1) granted the above dispensations directly to the priests, brothers, or sisters mentioned in both faculties; and (2) subdelegated to their priests the faculty to dispense the sick laity and the lay night-workers in individual cases; but we thought further attention to this important dispensation would be in order. You might inquire, if there are any doubts in your mind, whether you may grant these dispensations in your diocese.

Music and the Priest

WE wonder if musical training isn't sometimes a hindrance rather than a help to the priest—or to anyone, for that matter. It's gratifying to turn on the radio, listen an instant, and recognize Beethoven (we can always tell, if not from having heard the music before, then from the "spread" of the instruments and his use of the trumpet). It's nice to hear something familiar and be able to spot it as, say, seventeenth century Italian (Vivaldi? Scarlatti?) or late nineteenth century French (Faure? Rabaud?) and have the announcer verify your judgment.

The obvious drawback here is that after thirty or forty years of listening, you're sick of the nine symphonies of Beethoven and could get along very nicely if you never heard another of Brahms' symphonies for the rest of your life. They're not infinite, after all,

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especially in these days of the radio and phonograph.

But it's at its worst on the altar. It can turn a High Mass into a veritable obstacle course. For instance: The men are flat through the Gloria (it's hot up there). You notice that the tenors persist in singing E-natural for E-flat on that one diminished chord at al-TISS-i-mus. And the organist is making entirely too much noise. They finish in B-flat and you are just about to sing your Dominus vobiscum on that tone when, for some unaccountable reason, the organist does a swift modulation to F-sharp. You are stubborn, so you sing B-flat anyway, thereby stampeding the organist. As you sing it, you notice the red light flickering on the console indicating that the lazy rascal has been leaning on the crescendo pedal. Again you renew your vow to have the blamed thing disconnected first thing tomorrow morning.

As you come toward the end of the Epistle, you wonder if they're going to chant the Gradual on the seventh tone again. They do. Through the Offertory and Sanctus you have the whole score superimposed on the Missal. You can see it in your mind's eye and you can hardly get through it to the print.

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Never Overestimate Your Audience

EVERY once in a while we read that George Gallup sent his pollsters out to interview people on current events. A question will be posed, like "What do you think of the late Franklin D. Roosevelt?" The results will show that 47% of the people countered with "Who's he?" or something similarly vapid. Or, "Are you in favor of the Point Four Program?" — and 87% of those interviewed may say that they've never heard of it.

Impossible, you think. But read on. This actually happened.

A young man of our acquaintance was assigned to deliver a short but controversial talk at a speech class conducted by Pittsburgh's Junior Chamber of Commerce. He elected to talk on the blunders of Yalta, and was astounded when the instructor, a local attorney, criticized him for having chosen such an obscure subject.

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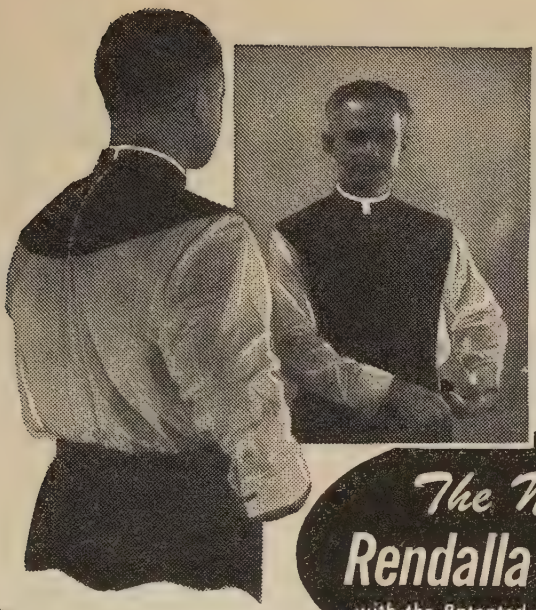

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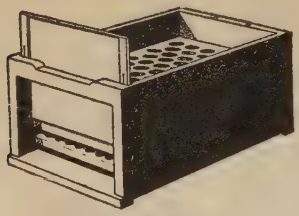

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"I don't know," our friend said incredulously, "but I thought everyone must have heard of Yalta."

"Not at all," said the attorney. "Even I would find it hard to catalogue the issues discussed there. But let's have a show of hands on it." Turning to the class, he asked: "How many of you gentlemen know anything about Yalta?"

Out of 35 junior executives in attendance, only six raised their hands!

Several lessons could be drawn from that depressing incident, but for us priests it points up once again the sad fact that it's pretty hard to underestimate the intelligence of the average American citizen. By now we're convinced that over half of what we say in the pulpit goes right over the heads of the congregation and on out the window.

'Getting Married?'

RATHER a misleading and provocative caption for a periodical of this sort—but "stet." It's the title of a manuscript just submitted by Father Ginder for publication as a pamphlet by OUR SUNDAY VISITOR. It will be a small booklet selling at $5.25 per 100 copies, postpaid.

But "Getting Married?" is not for the rack. It's a brief explanation of the Sacrament, the nature and ends of the contract, with a few pages on the right use of sex in marriage. It is not for general

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Technical Jargon Eliminated

LAST month we ran across a new catechism for converts, put together by a parish priest in Chicago collaborating with his friends. Father William J. Cogan found a number of faults in the catechisms at hand. To begin with, most of them had been written for children. Also, he felt that none of them gave enough space to marriage.

"You and I know," he says, "that most people are going to save their souls or lose them as married people and as parents." Hence, 18 of his 115 pages are devoted to topics such as the nature and ends of marriage, the purpose of sexual pleasure, the debitum, adultery, unlawful separation, sinful company-keeping, birth control, abortion, sterilization, mixed marriages, reasons why marriages fail, and the duties of parents.

Father Cogan studiously avoids what he calls "technical jargon." We priests take it for granted, but it leaves the fumbling catechumen baffled—expressions such as "attain the use of reason," "sufficiently grave reasons," "unaided reason," "remission of sins," etc.

Other expressions mean one thing to us and something else to the student: "pain of mortal sin," "state of grace," "lawful pastor," "ordinary minister," etc.

It is much easier to say, for instance, that the bishop gives Confirmation rather than "the bishop is the ordinary minister of Confirmation"; or that birth control is doing something to keep the wife from getting pregnant, rather than "employing unlawful means to prevent conception."

Finally, nearly every answer is furnished with an appropriate text or two from Scripture.

Father Cogan says he has been advertising his catechism in THE

Continued on page 710

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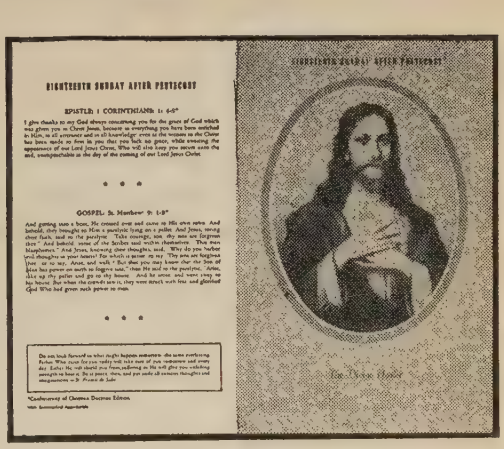

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The Priest

Vol. VIII SEPTEMBER, 1952 No. 9

Editorial Comment

Some Thoughts on Bible Week

THROUGH the energy and initiative of the Confraternity of Christian Doctrine and the cooperation of the Catholic Biblical Association, every pastor in the country has been advised of the extraordinary Bible Week that is to be observed from next September 28 to October 5. Everyone, likewise, has been equipped with the information and material required for the success of the project. The occasion, as already indicated (cf. THE PRIEST, VIII, Feb. 1952, pp. 97 ff.) is the fifth centennial of the Gutenberg Bible. Since this event is of quite common interest, the commemoration will be general, shared in by members of all denominations. There is particular reason for our taking part, yes, for our being in the forefront of the celebration. Johann Gansfleisch, whom we know as Gutenberg, was a Catholic, and he chose for his first essay with moveable type the Latin Vulgate, the approved Catholic text.

It would seem that the selection of this particular time for the commemoration is inspired, at least in part, by the fact that the *Revised Standard Old Testament* is to be issued this fall. Effort is also being made to have on the market the first volume of the *Confraternity Old Testament*. In neither case is the motive merely an eye to business, a sales-promotion scheme. Both of these editions of the Bible will bring something new and encouraging to those who are interested in the subject. There is no better way of signalizing the observance. Gutenberg used the fruit of his study and effort to give the Bible wider circulation; these versions, based on advanced study of the original texts, and enriched with the fruits of recent scientific biblical research, seek to present the Word of God in its most perfect form and expression.

This, in fact, gives substance and meaning to the anniversary: it fits in so perfectly with

the very practical purpose for which God designed the writing of the Bible, i.e., that it be read. We may differ in principle with our Protestant brethren, who feel still that the Bible alone is sufficient; but in the ambition to produce a thoroughly accurate and scientific version of the Scriptures, and to disseminate this version as widely as possible, we may be in complete accord with them. Priests, of all men, should be attracted by this practical aspect if the event remains merely the recollection of an ancient occurrence, however important culturally. Still it can be, and actually is much more than that; it is a great opportunity of doing something for the restoration of the Scriptures to their proper place in the spiritual life of our people.

There is a preliminary consideration brought to mind by this practical effort at making the Scriptures a living influence. If we are to accomplish this at all, we must begin by making available the means of a better understanding of the Bible. The countries of Europe are giving us an impressive lesson in this respect. They are still digging themselves out of the ruins left by the recent world war; they are struggling with economic problems that are almost discouraging; they are facing political situations that provide anything but security. And yet they are going forward with their biblical studies and research, with their publication of these in learned and popular form, as though their economy and other circumstances were entirely normal. A cursory review of some of this activity will point the lesson.

Two New Versions in French

In France two new versions of the Scriptures have been published since 1945, and both have been well received. One was done by the Belgian Benedictines; the other makes use of Pirot's translation, newly issued under the sponsorship of Cardinal Lienart of Lille. In addition to these, the *Ecole Biblique* of Jerusalem is directing another translation, the work of various authors, profoundly learned both in text and notes. Some twenty-eight volumes have already been issued.

Together with these, the French have published an amazing quantity of subsidiary biblical material. The very helpful and authoritative *Initiation Biblique* required a second edition in 1948; the splendid series on biblical subjects known as *Lectio Divina* is constantly growing. And so the list goes on increasing, providing the country with literature of high quality and supplying the latest and most helpful information dealing directly or indirectly with the Scriptures.

Spain is not far behind. The

Bover-Cantera version of the Bible was first published in 1947 and was presented in a second edition this year, 1952. Another complete version, by Fathers Nacar and Colunga, was first offered in 1948 and appeared in a second edition in 1951. As in France, these translations are supported by a large body of collateral material, works of the type and character of Bover's *Teologia de San Pablo,* or Father Prado's commentaries on the Psalms and Tobias. Neighboring Portugal has a new version of the Bible in four volumes. Catalonia, so limited in size, has three separate versions in circulation: one (1931) is from the Vulgate; another (1928) is from the original languages and by various authors; the third is the beautiful and pretentious work of the monks of Montserrat, though this is not quite complete.

In Italy likewise there are three new versions to choose from. That under the direction of Msgr. Salvatore Garofalo is described as extremely learned; another, under the supervision of the Pontifical Biblical Institute, can boast of the authority of the men who are doing it; the third is attributable to Fathers Bonaccorsi and Ricciotti, and of the three seems to be meeting with greatest popular acceptance. Again, the supplementary literature in Italian is extensive and at the same time unquestionably modern and scientific.

Progress In Germany

Germany, of course, has always been up to the minute in its biblical studies and publications. It is said that the old version of Allioli is hardly used at all. Even the Bible of Henne and Roesch, which had been so universally employed in its various editions, is in the process of being supplanted. At least three new versions with commentary or extensive notes are in progress. Since 1949, Dr. Staab of Wuerzburg, working with two others, has produced fifteen volumes on the New Testament. A. Wirkenhauser and Otto Russ began somewhat earlier, but they also are rapidly producing their new text adorned with copious but popular notes. Ketter's New Testament is less voluminous, and perhaps for this reason is more popular. Mention need not be made of the almost limitless publications that go to increase the knowledge and appreciation of the divine message.

All this is imposing, the more so when we take into consideration the circumstances in which it is being achieved. This is one way of facing the main question raised by Bible Week, the question of getting the Bible into the hands of our people, the question of enabling them to read the Bible with intelligent appreciation. The multiplication of versions seems to

occasion no embarrassment. In most instances, and for some years now, they are based on the original languages. Further, the scholarship which stands behind them is really formidable. This is the objective towards which the Church has been striving for the past several generations. The promotion of biblical studies, and the encouragement of sound and scholarly publications on the subject have been the aims of all the Supreme Pontiffs since Leo XIII, who spoke of making "this grand source of Catholic revelation safely and abundantly available to the flock of Jesus Christ."

"Far Behind Europe"

We in this country are far behind Europe in this matter, and we might very well and profitably give thought to the lesson being taught us. We are, in fact, far behind our own potentialities. And yet we are not entirely poverty stricken in versions and other biblical essays. We have the Spencer New Testament (from the Greek), the Confraternity New Testament (from the Vulgate), the Knox translation of the entire Bible (also from the Vulgate). We have other literature, some of it original, some taken from other languages, some of it of first-rate authority, much of it mediocre. And yet even with this literature we have enough with which to make a start, and with which to take advantage of this Bible Week for the re-establishment of general interest in the Scriptures.

Our immediate task, then, and our present opportunity, is to face the "problem of the Scriptures," and to make energetic efforts at a solution of that problem. We know, at least *a priori*, what the proper use of the Bible can do for the spiritual advancement of our people. We know, further, that in the Patristic Period, as well as in the Middle Ages, the Bible was the base of theological learning as well as of spiritual development. Fear or some other reason reduced it to a secondary and uninfluential position—a position from which it is hardly emerging in spite of the earnest exhortations of all the Popes since Leo XIII. Let us glance at some of the possibilities now being offered for the accomplishment of our task.

In the very first place, we must bring ourselves to the realization of the part to be played in this restoration by the clergy. Or rather, we must realize that participation in the restoration is one of the primary duties of the clergy. This has been presented to us fairly and forcefully in the *Divino afflante Spiritu*. It is ours, then, to first determine the cause of the problem, the reasons why the Scriptures have fallen into their present state of relative neglect. And with this know-

ledge there comes the question of how to combat the difficulty. Some methods suggest themselves at once.

"A Bible in Every Home"

In answer to a question relative to the use of the Scriptures in both France and Spain the statement was made: "There is a Bible in every home." This offers a primary step: that of encouraging the possession of a copy of the Bible, or at least of the New Testament, by every family. The texts we now have are not, perhaps, all that we might desire; but they are vast improvements on what we formerly had, and may be considered as adequate for the time being.

This in turn presents a golden chance of settling two of the difficulties we labor under. The first is the cavil, which for all that has had its evil bearing on our customs, that Catholics are not allowed to have a Bible. The second is the timidity with which so many approach the Bible, as though there were proximate danger of heresy lurking in its every page. The only guide needed, in fact, for the garnering of Scripture's rich fruits is the Apostles' Creed.

The program for Bible Week should be followed diligently in all our schools, on all levels, where our instruction and influence count most. Here there is opportunity of accomplishing much that will reach beyond this mere commemoration. There is no reason why the children in the upper grades, and especially in High School, should not be introduced to the personal employment of the Bible. In our failure to achieve this introduction may be found the root of the problem: the pupils are told something about the dignity and value of the Bible; they are made acquainted with its contents; but they are left with the impression that in itself it lies beyond them.

In some cases, where the children have been encouraged to read the Bible, the results have been gratifying. In the schools, we can direct the reading and answer the questions of the pupils, and in this way we can train them for reading with the proper dispositions. Then, too, there is much hope that through the children the parents may be induced to take up the Bible, even if their first approach be merely out of curiosity.

The occasion is also apt for the inauguration of the study-group plan so efficiently worked out and tested by the Confraternity of Christian Doctrine. The materials are available and the people generally are very amenable to this type of organized study. Experience has demonstrated that those participating in such study clubs usually gain with

their increased knowledge of the Scriptures a new appreciation of them.

Informing the Non-Catholics

But the priest should not confine his efforts to Catholics. He should take advantage of any access he has to the public press, the radio, or television. We have, as we all know, a good deal of misinformation to contend with on the part of our non-Catholic brethren. Now is the time to let them know what the Church has accomplished for the preservation of the Scriptures; what the Church ambitions today in the matter of the reading of the Bible; what rules she lays down for the interpretation of the divine message. Such explanations are quite acceptable to the public just because they have the appearance of newness.

In all these recommendations we must look for the accomplishment of some permanent good. Bible Week will have been more or less a vain effort, however enthusiastically celebrated, unless it achieves a spirtual good that will extend far into the future. Scripture itself defines beautifully the ideal towards which we are striving: the putting on of the Lord Jesus Christ; remaining free from the contamination of the world; the living of a life for God in Christ Jesus. And Scripture also tells us that the inspired pages can help attain this ideal: enabling us to gain a new understanding of our relations with God; to know Christ's love which surpasses knowledge; to grow in all the aspects of the virtue of religion. With these possibilities before us, no priest can afford to remain indifferent to this Bible Week.—W.L.N.

Our Sunday Visitor will publish a Special Bible Week Issue on September 28. Pastors are urged to place their orders as soon as possible. Bundle rates are 2c per copy.

They Had Their Problems

Human nature doesn't change very much in the matter of church habits. As a proof that the practice of crowding the rear seats in our churches is not merely a recent development, we quote a passage from the Apostolic Constitutions dating from the year 380 A.D., in Syria, as follows:

"Let the deacon have charge of the seats in the church so that all who come in may take their own place, and not stay back near the door."—**Ave Maria.**

The Legion of Mary

The Commies hate them

William Treacy

A RECENT news dispatch tells that the Chinese Communists at last expelled the "man from Monaco" as for months they had contemptuously referred to His Excellency, Archbishop Anthony Riberi, the apostolic internuncio in Nanking. Among many charges they brought against him was one of organizing a "reactionary" army.

It is true that the archbishop was anxious to organize an army. This army was determined to set up no new earthly regime but to establish the kingdom of Christ Our King. It consisted of devout lay people anxious to "sanctify themselves by prayer and active cooperation, under ecclesiastical guidance, in Mary's and the Church's work of crushing the head of the serpent and advancing the reign of Christ." This army called itself the Legion of Mary.

Ever since the years when he was secretary to the apostolic nuncio in Dublin, Archbishop Riberi had realized that in our days Mary not only graced us with a special visit at Fatima in 1917 but also gave to our time an organization under her patronage specially prepared to meet the difficulties of the time.

Father Treacy is a priest of Seattle.

The Legion of Mary originated at Myra House on Francis St., Dublin, in 1921. The Francis Street conference of the Saint Vincent de Paul society used to meet in this house, once the property of the famed Iveagh family. On Sunday mornings breakfast was served by the society to the poor children of the neighborhood. Some of the women of the parish assisted with the breakfasts and the inevitable job of "doing the dishes" that followed. They could not help but get enthused about the apostolic work the men were doing in the course of their visitations of homes in the area.

One courageous soul asked if there was some way they could join in performing this work other than by "doing the dishes." The subject was discussed on a Sunday and it was decided to hold a meeting the following Wednesday night to discuss the proposal more in detail. Little attention at the time was given to the date since Wednesday night was the only night of the week on which all could get together.

The meeting was held as scheduled. It was agreed on that evening that they would meet every week, under the auspices of Mary, and do weekly work. Looking back later they realized the appropriate-

ness of the occasion. That evening the Church was celebrating the First Vespers of the Feast of the Nativity of Mary.

Indeed, it is in such fashion that the miraculous is most clearly seen in the Legion, in its wonderful growth, its interesting coincidences, and its impressive and world-wide successes.

A Significant Time

Not only was there a certain "fulness of time" shown in the day on which the organization was born but also in the year. After centuries of occupation, an alien army in 1921 bade farewell to the shores of Ireland and a native government was at the helm of Irish affairs, a government that was represented by men thoroughly imbued with the faith of Christ. One of the festering sores that remained in Dublin was an area of the city that had been given over to prostitution.

One evening a lonely, pathetic mother, hearing of the zealous men and women who were meeting at Myra House, came and knocked at the door. She needed their help to find her daughter who had been swallowed up in the area. Her knock on the door of Myra House in the summer of 1922 was the signal that sent Mary's Legion into the offensive on this stronghold of Mary's ancient yet active enemy, the serpent.

Visitation of the "houses" in the area by legionaries in pairs was begun. The visitors found that they were received with interest, and someone of strong faith decided to hold a retreat for those girls who manifested an interest in getting away from their sordid surroundings and making a new start in life. It took many visits to explain exactly what a retreat was to the ever more interested girls.

One of the greatest difficulties encountered was the need to spike a rumor that the whole idea of an enclosed retreat was not a scheme by some fanatic in the new government to imprison them for life. Another problem was that of obtaining a suitable place to hold the retreat. Finally, the good Sisters of Charity at Baldoyle on the outskirts of Dublin agreed to place their boarding school and convent grounds at the disposal of the Legion for their very novel venture. From the time the retreat was first suggested events had moved with lightning rapidity.

A Successful Retreat

On Friday July 14, twenty-three out of thirty-one prospects had agreed to make the enclosed retreat. A chartered bus was obtained for the occasion and a couple of legionaries watched with bated breath as one by one they entered the bus and the journey began.

The previous days had been full of feverish activity in obtaining beds, food, etc. for the three-day stay at the boarding

school. One last important task remained to be done. There was no retreat master.

A Franciscan priest promised if possible to conduct the retreat. The bus stopped at the Franciscan church on Merchants Quay while Frank Duff, the founder of the Legion of Mary quickly alighted and with a prayer on his lips raced up the steps and into the rectory. With a tremendous feeling of relief he learned that Father Philip, O.F.M. was free and ready to start the retreat. He returned to the bus just in time to prevent the panic-stricken passengers from making one last dash for what they considered life and freedom.

While they were waiting outside the Franciscan church it so happened that the famous historical building of the Four Courts on the other bank of the River Liffey was being guarded by armed soldiers as a result of a fire a short time beforehand. Someone asked what the soldiers were doing there. Tense with excitement another answered that they were trapped! The quick departure of the legionary had aroused suspicions and now they felt imprisonment and possible death awaited them from the soldiers of the new government. The incident certainly seemed a bad omen for the future success of the retreat but grace triumphed and all made a successful retreat and went to confession and received Holy Communion on the last day.

However, no sooner was the retreat safely under way than another problem confronted the legionaries. To guarantee the permanent success of the retreat it was important to provide for the rehabilitation of the girls when they left the retreat headquarters. With the help of the interested and friendly young native government, a house was leased and quickly fitted out to receive the girls when the retreat was over. It is now known as the "Sancta Maria" hostel.

On the Monday on which the retreat ended they all returned there. Each one then received the individual attention needed to make her future a success. It was arranged for a few to return to their families. Others received needed hospital attention. Three or four obtained suitable employment and a few married.

How permanent was this work to be? A check was made 18 years later and out of the o r i g i n a l twenty-three who made the first retreat it was ascertained that only two returned to their former way of life. The remainder had never gone back even once. Several retreats followed for inmates of other "houses" in the area until this sore on the fair face of Dublin was completely healed. The one "Sancta Maria" hostel has grown into four, the

others being located in Belfast, Glasgow and London.

This first undertaking of the Legion of Mary has been told to illustrate the strong faith that like a pillar of fire leads the Legion forward in its offensive for souls. It is not the only type of work by any means undertaken by the Legion. The active members assist the pastor in taking up a regular census of his parish, in hospital visitation, visiting gaols, follow-up work on those released from gaol, days of inquiry for non-Catholics, distribution of Catholic literature, care of nurseries on Sundays, etc.

A Typical Incident

Before me is the report for the past year of the work done by the men's praesidium (parish unit) at St. James Cathedral, Seattle. During the past year the six members that comprise this one group made over 1,900 parish calls, most of them in the "skid row" area and the cheap hotel district where unfortunately many Catholics spend their remaining days. They distributed in those places over 11,000 Catholic papers and many religious articles like rosaries, medals, scapulars, etc.

For example, on one of their calls to a hotel in this area, they found an old man who was unable to go to church, but who would appreciate having a priest call so that he could make his Easter duty. The legionaries arranged for a priest to call on him and bring him Holy Communion. A few days later he was found dead in bed. The legionaries were further successful in this case in seeing that he received a Catholic funeral.

Recently, two policemen stopped the legionaries working in pairs in this area and inquired what they were doing. On being told that they were giving out Catholic literature they waved them on with the remark that usually the only people who peddle anything down here are "Commies."

The small organization founded on the vigil of Mary's nativity in Dublin in 1921, is now world wide, enjoying the blessing of the present Holy Father and also his Predecessor who on September 16, 1933 said:

"We give a very special blessing to this beautiful and holy work — the Legion of Mary. Its name speaks for itself. The image of Mary Immaculate on its Standard portrays high and holy things."

In an introduction to a Chinese translation of the Handbook of the Legion of Mary (which contains the rules and is the guide for all legionaries), His Excellency, Archbishop Riberi wrote:

"The Legion of Mary is a new army. It was started by Catholics and is closely connected with the organizations of the parish and is very much in accordance with the needs

of the time. In the history of the world whenever it was necessary that good should overcome evil the appropriate instrument was always supplied to cope with the situation. That the Legion of Mary is called a miracle of the Modern World is not surprising. Through its activity it has spread to nearly all nations with extraordinary speed."

The secret to this success is found in the daily prayer of a legionary, "Confer, O Lord, on us who serve beneath the standard of Mary that fulness of faith in Thee and trust in her, to which it is given to conquer the world."

JULIE---Or Housekeepers are Hard to Get

"Hedy Tallulah?!"

Report From China

Sine nomine

Bulldozer or termites? Both are effective.

THE quickest way is not always the shortest way, in the Communist way of thinking. You may roll a bulldozer against a building and batter it to debris; or you might just introduce a few energetic termites into the house, walk away, and let the thing collapse apparently of itself. Either way, you destroy the building.

People are going to scatter when the massive ruthless bulldozer, however, goes into action. Termites destroy silently, and are very apt to catch people still sleeping in their beds when the walls come tumbling down.

The Communists of Eastern Europe introduced termites to work through bogus seminaries, infiltrated seminarians, "popular" Catholic Action groups, "oath-taking" priests and such like. In Asia, the Chinese Communists were not less subtle in their attempt to infiltrate into the Church. They called for a reform, to strengthen the foundations of the building. "Imperialism," they chanted, "has ruined the country. All patriots must rally to make China a great nation. Everyone must search out the imperialist enemies of the country and destroy them. The Church too must be cleansed of imperialism."

The "reform" for the Church was wrapped in a cute little box, tied with blue ribbons and marked "patriotism." The idea was to have the gift accepted first of all. Once inside the house, the destructive, pale-colored social insects would bury themselves out of sight behind the externally solid woodwork and do their work. Unfortunately for the plan, the box was rejected at the front gate. In some few cases the Red messenger trampled down the interceptor and slammed the gift on the parlor table without ceremony. Such actions, however, are always enough to stir "timeo Danaos" feelings among the people.

The stymied "reform church movement" in China has been responsible for the arrest, trial, and expulsion of foreign missionaries by the thousands. The Chinese, both clergy and laity, were imprisoned without the chance of banishment. Continued fidelity on their part meant continued detention and eventual death in the dungeons of the Reds if they weren't brought before an executioner. The only way out of their Red jails was rejection of their faith,

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This comes to us through the Apostolic Internunciature in Hong Kong. The author, a missionary, prefers to remain unknown.

confession of their "crimes," and denunciation of others. Yet for all that there have been remarkably few cases that the Communists revel in and exploit.

These bulldozer tactics were brought into play because the Catholics as a group recognized them and rejected the Communists' unscrupulous promises and valueless assertions. The Red propaganda made out that the whole program had nothing to do with faith or belief. It was to be a house-cleaning that would leave the house spick and span but otherwise unchanged. From the first, however, it was seen that "self-rule, self-propagation, and self-support" was more a house-wrecking than a house-cleaning.

The Chinese hierarchy and priests have borne the brunt of the battering in the struggle. The world knows too little about them simply because the names of the Chinese martyrs are of national rather than international importance. Archbishop P'i of Mukden and Archbishop Chou of Nanchang died in their prison cells. So did Father Beda Chang, the Shanghai Jesuit who spoke so brazenly for Church Unity, and Father Peter Sun, the Peking Vincentian. No one knows if the Chungking champion of the faith, the diocesan priest Father John Tung, is dead or alive after his imprisonment. Another priest of the diocese of Hengyang, Father Louis Chang, was beaten to death because the Communist-inspired farmers couldn't make him break the seal of confession. Thirty or more have been executed in the past three years or have died in obscurity. Over two hundred priests tell their beads daily on their fingers in Red jails.

They Seek the Suicide of the Church

Yet these frontal attacks have not obscured the real purpose of the Communists. It is not destruction of the Church they seek alone, but self-destruction. "We are not such fools," said a young Communist disciple to a missionary, "as to destroy the Church. We will let the Church destroy itself." The little "bugs" must be gotten into the house, willy nilly, to wreck the building beyond future repair.

Shanghai is perhaps the best example of what the Reds are doing all over the country. There they outlawed the lay actionists in the Legion of Mary, who had so unceremoniously dumped the be-ribboned "gift" of a reformed church into the refuse pile. The Reds set a deadline for all members of the Legion to sign prepared "confessions," but the deadline passed when no one showed up to "confess." Priests and prelates were put in prison; the

Catholic Central Bureau, fashioned after the National Catholic Welfare Conference of America, was closed by order; the Bishop of China's teeming metropolis was called again and again to "explain his attitude." Beneath it all, the real effort was to worm Communism into the Catholic church, stealthily, effectively, uncompromisingly.

When the reform-church movement dangled dying on the vine, there was little immediate prospect of priests swearing any oath of allegiance to Communism. For a spokesman of the "reformed church" the Communists sponsored a "Catholic" newspaper, called the "Courier Dove."

Fortnightly, the four-page tabloid-sized organ of the "Aid Korea, Resist America" Committee urges the Shanghai Catholics to make this their "own paper." Between lurid invective against "reactionary" priests, the editors answer such questions as "What does our religion teach regarding patriotism in the fourth commandment," and "Can a successful church reform be launched if priests continue to resist the movement." The real gems of journalism, and hypocrisy, however, are the pity "sermons" preached by the paper.

"See the Heart which has loved men so much" was the blasphemous title of the June fervorino.

"The Sacred Heart has borrowed the 'People's Government' to destroy our bondage and to spread peace and prosperity over the earth," this impious preachment declared.

The same People's Government, of course, that thundered for the punishment of the helpless Sisters, arraigned before a public court for "cruelly killing babies"; that led the nuns around the auditorium after their sentence was delivered so that the people could spit upon them. The same People's Government, to be sure, that expelled the Holy Father's representative in China, that imprisoned priests for possessing "reactionary" Catholic literature, that punished a Bishop for receiving the Papal letter written to the Chinese people, that rants and raves against the greatest of all imperialists, the Holy Father.

Perversion of Scripture

"All ye who have been deceived and tempted to break off with your fatherland, all of ye must, for the love of the Saviour, courageously cast off the shackles of the devil and return to the bosom of the fatherland. All ye who are already enlightened must, for the love of the Lord, work patiently and ceaselessly to aid the ignorant. For he who does not love the fatherland is likened to the lost sheep. He must be brought back again to the fold.

"And they who wantonly use

the name of Jesus to sabotage the patriotic movement (for a "reformed" Church) are wolves hiding in sheep's clothing. Beware of them!"

The Communists have swallowed the entire Scripture. As much gushes forth as Satan hath ever quoted to his own advantage.

The hierarchy of the Catholic Church has been the principal target of Communist persecution in China. After four years of the Red regime, only 61 prelates are resident in their Sees with nominal freedom. The ecclesiastical areas on the mainland number 143.

Eighty-two Sees are vacant through the expulsion and detention of their Ordinaries or the impossibility of consecrating Bishops to replace deceased prelates.

Thirty-nine Archbishops, Bishops, and Prefects Apostolic have been expelled or forced out of the country. The list is headed by Archbishop Antony Riberi, Apostolic Internuntio to China. Thirty-six members of the hierarchy are under various forms of detention, twenty in Communist prisons, ten under house arrest and six in various cities of China unable to return to their own Sees. Seven prelates have died within the past three years, three of them from the effects of their imprisonment. These latter the Communists removed from jail to hospitals when it became evident that they were on the point of death. Travel restrictions render consecration of new Bishops virtually impossible.

Before the Communists swept south in 1948, foreign prelates numbered 108 of the total hierarchy of China. Today there are only 33 still in their own Sees.

The Strangling of Authority

The clearest indication of the Communist campaign to stifle the Catholic Church in China is evident in this strangling of ecclesiastical authority. The expulsion and arrest of Bishops generally followed the formation of "Committees of the Independent Church," and the "struggle" these schismatic groups initiated by their "accusation meetings." Twenty-one prelates were thus "expelled" by the "legal" process of the Red regime. The arrested Bishops were for the most part simply picked up by the Security Police and lodged in prisons. They have had neither trials nor sentences. Scarcely any information is available on any of these prelates, and it is a matter of conjecture whether they are still alive or not. Some have not been heard of for over a year.

Even the fact that 61 Bishops are still resident in their own Sees is no assurance that they are free to exercise their ministry. The term "house arrest"

as applied to the ten Bishops in China is used in its strictest interpretation—under constant military or police guard. In many other instances where the Bishops are not actually under guard, they are forbidden to leave their own compound or not permitted to have any contact with the faithful. The possibility of visiting other parishes is absolutely precluded in most cases.

Several of the foreign Bishops still in China have been "tried" by People's Courts, and others have been imprisoned for a time and then released. Precarious as their present situation is, they remain in China not only to fulfill their duties as shepherds of their flocks but to give moral encouragement and strength to the Christians in their supreme struggle for their faith. Missionaries recently expelled from the mainland feel convinced that the heroic example of the Bishops' patient suffering has not been lost on the Chinese, pagan and Christian alike.

'Cancel My Subscription'

It seems that magazines and newspapers are liable to offend no matter what may be the stand they may take on questions. A story is being told in publishing circles about the editor of a small-town newspaper who, when hard up for matter on one occasion, had his compositor set up the Ten Commandments without any editorial comment. A day or so later he received a letter which read as follows: "Cancel my subscription. You are entirely too personal."—**Ave Maria.**

Subversive

An old gentleman was applying for old-age assistance. The social worker asked if he had ever belonged to the Communist party or any other party whose aim was to overthrow the government.

"Yes, ma'am I have," he stated emphatically.

The shocked social worker then asked him which party that was.

"The Republican Party," the old gentleman replied.—**Information.**

Slander injures three persons: the speaker, the person spoken to, and the person spoken of.—**Anonymous.**

Stumping for God

A progress report on the lecture forum

Alma Savage

IS there an accelerated interest in lectures today? we are often asked. Having just passed our sixth birthday in the Catholic lecture field, we are quick in our optimism. The answer is Yes.

There is a noticeable and continually growing interest. It is shown in the new forums springing up over the country, in the enthusiasm of the workers as soon as they recognize the challenge in the movement, and in the incalculable effects which are often achieved even in one season's work.

The great importance of the lecture movement arises from the need of our day. International problems seem to be closing in upon us. The era of detachment from world problems has passed; for all awakened America, isolationism is no longer tenable. Korea's battlefields, India's famine problems, the explosiveness of the political powder kegs scattered over the world are of immediate significance to us because of the new leadership which we must exercise in the world. From all this we of the laity get a sense of insecurity which penetrates into the various areas of our lives—we have fears for our jobs, for our health, for our families, for our future.

In the search for surety, for faith, we must obtain an understanding of the problems that face us as a people, and have a greater sense of our relation to the rest of the world; more essential still, this must be a Catholic understanding if we are to play our part successfully. Gone is the day when the layman could sit back secure in a school child's knowledge of his faith. Today he must know the answers. He must be able to hold up his end of the conversation when his neighbors ask the meaning of the Mystical Body. Also, he must be ready to speak as a Catholic when he is asked what the Encyclicals teach about social problems. We can no longer afford the luxury of being inarticulate.

The Catholic lecture forums today are a direct answer to this need, for they deal with every subject that is of interest to the Catholic. As always there are the world-shaking problems, the foreign policy, discussion of the bondage of Eastern Europe—all these continue as interesting topics each year. Literary criticism is popular with some groups, Eastern li-

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Herself a veteran writer, Miss Savage conducts a literary and lecture agency in New York.

turgy with others. Really, the sponsors have very concrete ideas of what they want to hear, and their ideas vary according to the section of the country. This year it seems that more audiences want to know what is the Church's stand on labor—just what do the social encyclicals mean to us? They are less interested in hearing what we are against, and more interested in learning about a positive Catholicism.

All these subjects bring a greater sense of awareness to the audience. Catholic men and women can answer inquiring neighbors on the door step, at the next desk in the office, or the adjoining machine in the factory.

Converting the Converted

But an interesting development has grown, in a sense, beyond this function. For the lectures today have taken on a special pattern. Less and less do we find Catholic organizations which engage a series of speakers to address the members of its organization alone. We meet the phrase "converting those already converted" which has grown to have a special meaning.

More and more there comes a feeling of responsibility to the community. And so the pattern found most prevalent over the country now is the one in which the live Catholic organization mobilizes to bring the best Catholic thought to its neighborhood in the form of a series of lectures through the winter months. The audience, though composed of a nucleus of Catholics, contains many non-Catholic neighbors and friends. Some groups have learned the formula to encourage this diversity in the audience. The members pay admission, but they bring non-believing members without charge. This is a little apostolate all its own.

The Catholic community forum, then, has a double function: to bring a greater sense of awareness to the faithful, and to bring the doctrine of the Church beyond its doors, to those who will listen.

Now at this point the question may arise: Why the importance of the lecturer in introducing non-Catholics to the faith? What about Catholic books—reading knows no geographical limitations and books can be circulated without difficulty. The answer is that books are irreplaceable once the non-Catholic has acquired a serious interest in the faith. But between the first question asked, out of curiosity perhaps, of a Catholic by a non-Catholic, and the kind of living interest that leads to conversion, comes a critical interval; the inquirer's interest must be fired, as it were by a personality. Right here is the importance of the lecturer: his per-

sonality acts as a catalyst in the conversion process.

The Making of the True Apostle

The conversion of non-Catholics, of course, is of very great importance; but equally important and of immense significance for the growth of the Church is the re-conversion of Catholics, converts and cradle-Catholics alike. By this I mean the making of the true apostle. One of the most rewarding experiences in the lecture field is seeing this happen: a "Sunday Catholic" through attending a lecture series—or even a single lecture—suddenly discovers the treasury of the faith—the liturgy, the Church's social program, the wealth of Catholic literature—and the power of his faith to transform his whole life. Such a person never remains alone in his apostolate: he is the first cell in a new body of ardent Catholics.

The fact is, there is no place in this whole conversion process at which the factor of personality can be neglected. Consider the often-heard complaint of converts that it is so hard to get to know their Catholic neighbors. Catholic lectures are an obvious place for cradle-Catholics, converts, and their neighbors to meet. The chances of their getting to know each other and the effectiveness of the whole program will be at least doubled if it can be arranged to provide some kind of refreshment after the lecture. There is no need for this to be elaborate. Coffee and doughnuts, or any other simple drink will have the effect of detaining people after the lecture and giving them the chance to get to know each other. We are not angels: we have bodies as well as minds and need something of the sort before we can unself-consciously start a new conversation with the people around us.

The ideal sequence, then, is the lecture itself, followed by audience - participation in the form of question and answer, and afterwards a social period. The first two parts are customarily found in the well-established forums. The third is but a greatly to be desired addition. But considering the great value which flows from such an informal get-together, it is hoped that some way will be found to hurdle the difficulty of serving such large numbers as are often involved.

Some Earlier Forums

Through the years a number of well-established forums have pioneered in the work. Some of the earlier ones were:

The Christian Culture Series in Windsor and Detroit, the Erskine Series in Columbus, Ohio, the Loyola Forum in New Orleans, the Mercy Forum in Chicago, the Catholic Evidence Series in Fort Wayne, the University Catholic Club in Pittsburgh, the Newman Concert and Lecture Program in Nor-

wood, Massachusetts, the Critics' Forums in the various cities, the Carroll Forum in Chicago and Washington.

During the 1930's and 1940's the need for such activity was especially felt. But the successful series were still spotted over the country. It was still the unusual thing. Next came the organization of the Te Deum Forums of the Middle West which were coordinated into one large unit.

Slowly, as the challenge of the movement made itself felt, the smaller communities followed. For instance, the example of the Paulist forum in San Francisco spread a few years ago to Sacramento; a regular series of lectures was instituted during the winter months. It was logical that Pittsburgh should have a successful forum. But not until some five years ago did Johnstown (one hour away) try its wings. The story of Father Melvin Rupprecht's successful work in Johnstown will be remembered by the readers of THE PRIEST. This year Altoona (though at this time it may still be a secret) is exploring the possibility of a forum. This growth from the well-populated cities to the smaller ones is a solid, healthy growth, and is one evidence that the formal lectures with audience participation are here to stay.

The growth, then, takes place geographically in the spread of the movement. In a limited sense, it goes from the east to the west, but in a more concrete sense, it is like the blossoming of activity as Catholic areas become more and more alive.

Six years ago when we started the lecture service, we were told by a friend from the general lecture field:

"It would be sensible for you to draw a line north and south down the Mississippi River, and east and west along the Mason-Dixon line. Then just specialize on that northeast segment. The rest of the country is so sparsely represented with engagements for Catholic speakers that you can hardly afford to do things about it."

We considered ourselves, however, not only a lecture service, but an apostolate as well. So naturally, we didn't follow this advice—that sort of limitation on our efforts didn't make sense. We funneled promotion into every section of the country; we built up an ever-expanding mailing list. We kept indoctrinating all the sponsors we knew from Maine to California with the backgrounds and subject matter of the speakers on our list.

Our friend, of course, was right from his point of view. In 1946 when we built up a tour for our first speaker (it was Father John S. Kennedy) who talked across the country from

Connecticut to California, we certainly found fewer groups to whom we could write as we progressed west on the map.

And it is true that the balance is still weighted in favor of the northeastern segment of the country. But the difference is no longer as pronounced as it was. Since that time a number of organizations have come to life in the lecture field which tend to counteract the heavy balance. A few of those beyond the Mississippi are the Catholic Community Library Lectures in Kansas City, the Catholic Forum of Spokane, the Catholic Forum of Dallas, and this year the Catholic Forum of Fort Worth.

The Lamp and Candle Club

But the most interesting single development in the field has been that of the Most Rev. William O. Brady, Bishop of Sioux Falls, South Dakota. In the fall of 1950, His Excellency began the Lamp and Candle Club to present a series of speakers in three towns of the diocese. The second year its success was already insured, and the speakers addressed on consecutive nights the audiences of four cities: Sioux Falls, Aberdeen, Yankton, and Watertown. We quote from the appeal made by Bishop Brady:

"Because we feel that the program of the Lamp and Candle Club can be of great civic worth, we look forward to an enlarged membership which will embrace our Catholic people and our non-Catholic friends. Here is an activity in which all of us (without thought of religious differences) may meet on a common ground for the upholding of our cherished American ideals."

Structurally, the growth of the forum presents an interesting study, for while the function remains the same, the pattern can be grafted on to practically any organization. On a diocesan level, Bishop Brady's series is the only one where the various towns are coordinated in their choice of speakers. In the diocese of Harrisburg, where Bishop Leech some dozen years ago instituted the lecture forum, the pattern differs. There is a Catholic forum in Harrisburg, Shamokin, York, Lancaster, Lebanon, and Mount Carmel. Each forum, however, chooses its own speakers.

In Ohio, there is cooperation between towns. By engaging the same speakers on consecutive nights, Tiffin and Lima reduce the cost of the traveling expense involved.

And there are other patterns of organization. The first Friday Club in Detroit is a success story: it is the only club of its kind in the country that can boast of a regular monthly attendance of some 1,000 men. These lecture programs take place after the luncheon. They are scheduled with great care so that the men can depend on

getting away around two o'-clock.

Many evening forums are run by the universities. Among these are the Immaculate Heart and Loyola in Los Angeles, Xavier in Cincinnati, Loyola in New Orleans, Mercy in Detroit, Our Lady of the Elms in Chicopee, Mary Manse in Toledo, and others.

Though the Catholic forums serving the community often cut right across the boundaries of the parish, more recently the parish as such has been presenting a series of speakers in its own auditorium. Among these are St. Joseph's Cathedral Parish, Hartford, Pro Deo Crusaders of St. Joseph's Parish, New York City, Sacred Heart Parish, Roslindale, Massachusetts. It is an indisputable matter of record that in parishes where lectures have been instituted, the whole parish has become more alert, and interest has grown in the parish societies already existing.

Our Ceremonies

A high-toned but unbelieving woman one time disputed with the learned Dr. Bruecker concerning religion. He easily refuted her objections. Finally she said, "Well, I admit that there is much good in the Catholic Religion. These many ceremonies however, certainly have no meaning. They ought to be dropped. Religion surely would not lose anything if they were given up. Isn't this true, Doctor?"

The Professor who, until now, had listened patiently and answered politely, arose suddenly, walked over to the lady, tapped her rudely on the shoulder, and smilingly said "Oh, you goose! What crazy notions!"

The lady indignantly stepped back and retorted: "Doctor, what is the matter with you? Don't you know and observe even the most ordinary rules of conduct and of good manners?"

Dr. Bruecker answered meekly: "Madam, I understood you to imply that you do not care about forms of conduct, since you disapproved the outward signs and ceremonies of the Catholic religion. Remember that our ceremonies are nothing but the forms of good manners and of reverence towards Almighty God."

'Matka Boza'

Of all her titles and prerogatives, Mary's Divine Maternity made the greatest impress on the Polish soul. For others she is Madonna, Notre Dame, Our Lady, Allerheiligste Jungfrau, etc. But for the Pole she has always and above all been "Matka Boza"—Mother of God.

Catholic View
FIFTEENTH SUNDAY AFTER PENTECOST
Volume 3 September 14, 1952 Number 2

A Message to Parents Whose Sons Are in Korea

By John Justin Smith

Assistant City Editor, Chicago Daily News

IN THE HEARTS OF Thousands of fighting men in Korea, these words are formed every day:

"Thank God I am a Catholic."

In the heat and terror of battle, Catholic men learn their chaplain is a wonderful buddy . . . their religion a powerful ally.

You can get this opinion from a lad dug in on a frontline hill in Korea. You can get it from a wounded man in an evacuation hospital.

Or, you can get it from the men who fought in World War II.

* * * *

THE STORY IS the same. It goes like this:

It was hard to tell he was a priest. He was mud-slicked like the other soldiers. And, like them too, he slipped at every step up the muddy trail.

Father Haley stopped as he came to one soldier.

"How long since your last confession, Johnny?" the priest asked.

"About a week . . . maybe 10 days, Father."

Father Haley jerked his head in the direction of a nearby rain-splashed tree. The tree became a confessional.

For several minutes the priest and the kid stood behind the tree, talking together, softly. Then the young man knelt down, using his rifle as a sort-of crutch.

* * * *

LATER JOHNNY SAID, "Sure I was scared. Everybody was.

"But somehow going to confession made it easier to stand."

Did Johnny's non-Catholic buddies kid him about his trailside confession?

"Yeah, a little bit. But later one of them told me, 'You got to hand it to Father Haley. He gets around.' "

Mr. Smith is something of an expert on what it's like to be an infantry soldier: He slogged all the way up the Pacific island chain in World War II., cleaning up a cave full of the enemy on one occasion and finally getting himself knocked out of action by a wound which didn't quite cost him a leg. He's a member of St. Joseph's parish in Libertyville, Illinois, is married now and the father of four children.

The buddies—Protestants, Jews and some who said they didn't believe in God—learned to respect, maybe love, Father Haley. He helped them all—and buried a good many of them.

But for these it is not the same. Johnny and his Catholic buddies, in all wars, always have a slight advantage.

For them the torture of battle is a little easier—when their God is near.

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With Ecclesiastical Approbation

SAINT BONAVENTURE PARISH NEWS

Rev. Vincent J. Moran, Pastor — olume 15 — Number 5

ANNOUNC

Change in Daily Mass Schedule

Beginning tomorro the fi da 6:30, will be discontinu til however, who wish to rece at 6:45. The other two week

Men's Retreat at Mayslak

Ask any man who has of enthusiasm and de

To all men of the pa retreatants' of last year) rec Mayslake, beginning o contact the Retreat

New School Fund Cam

The latest report sho to raise $200,000.00 fo

Report meeti in the parish hall.

Solemn Religious Profess

We are happy (Mary Patricia Sta the School Siste trust that the example inspiration to others

Holy Name So w Mass.

ALTAR BOYS

Sunday Masses—A

7:00—M. Bi ds
8:00—E. Mumper t
9:00—J. Burgman
10:00—R. Witt, R. Cero ke

N. B. Servers at 7 and Tuesday at 7:45 P.M.

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Monday—Saint Dominic

7:00—Mrs. C[illegible]erine [illegible]yer, requested by Mr. and Mrs. A. P. Moritz.
:00—Jo[illegible] Janc[illegible]ested by Jerry Marski.

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boys of the North District

David Kennedy and Mr.

the Majewski

N.D., requested by

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Mrs. Betty Lou
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merely a reminder
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THE EDITOR'S MEMO PAD

You Can't Really Fill A Badly Leaking Bucket

PROBABLY MOST of us—even the pretty lazy ones among us—give a little thought every now and then to the problem of converting others to our Faith. Almost no one has gone all his life without being interested in this or that conversion.

Conversions are common, and they do tend to swell the ranks of Catholics. Also they receive a good deal of publicity.

But something that doesn't receive publicity is the problem of Catholics who "fall away." There are thousands of them.

* * * *

CLERGYMEN WHO know the problem say it is both large and distressing. It's like pouring water into a bottomless pail to make converts only to have other Catholics become separated from the Church.

If you know someone who's tempted to "fall away," someone who's beginning to get out of the habit of attending Mass and receiving the Sacraments, why don't you talk to him when you have the chance?

Remember that old dodge, "A penny saved is a penny earned."

Okay, Go Ahead and Take Hats Off to the Lutherans

The Lutherans, realizing the value of radio propaganda, recently raised $1,400,000 to support their network radio program. "The Lutheran Hour." Considering that there are only one-fifteenth as many Lutherans as there are Catholics in this country—that isn't a bad record.

It's a point to remember next time the hat is passed to support propagation of our own Faith.

Don't ever kid yourself. Practice does not make perfect. Practice, instead, make PERMANENT. So if you practice wrongly, you're bound to wind up being permanently wrong.

A Note or Two Concerning Those Cures at Lourdes

Have you ever been told to your face that the cures in the shrine at Lourdes, France, are fakes?

Then you may be interested to know that there is at Lourdes a "Bureau of Medical Consultations." It is made up of recognized doctors, Catholics, Jewish, Masonic, atheistic—and its job is to rule on the authenticity of Lourdes cures.

The board automatically rejects cures involving "nervous ailments."

And before it certifies any particular cure as genuine, the members of the board must be in **unanimous** agreement that . . .

—A serious organic disease existed.
—It was cured instantaneously.
—It required no period of convalescence whatever.
—The cure proved to be permanent.

Has Anyone Here Seen Dad's Old Razor Strop?

This advertisement was run by the Rev. D. F. Strudwick, St. Lukes, Southeast, London:

"If anyone sees children in the district using our organ pipes as trumpets or peashooters, we should be very grateful if they would return them."

JUST WHAT OUR PARISH NEEDS

5 A. M. Sunday

A Deacon Speaks to the Alumni

Disedification approaching scandal

Diaconus

IN this very practical world of ours, seminarians have a reputation for being rather starry-eyed individuals with their eyes fixed on some unattainable ideal and their feet resting upon the rather wobbly foundation of a mass of theoretical knowledge, the result of six years in the seminary. Older priests shake their heads over our misguided enthusiasm and our awkward zeal.

Within a few months after ordination, younger priests look so much more wordly-wise and begin dropping mysterious allusions to what is in store for us when we get back to "civilization." Along with the *potestas ordinis* which our big brothers receive at ordination, they seem to get a new and unexpected insight into the true worth of their seminary training.

I have never heard a priest make the statement that the seminary is wasted time. This is too blunt and would be offensive to our pious ears. The method is more subtle. But it gives us the impression that the seminary is merely a place for marking time until we reach the canonical age for ordination. We are like wine, ageing in wood, and like wine, we won't be much good until we stop effervescing and are poured out of the keg.

"You learn more in one month in the active ministry than you do in six years in the seminary." That's what they tell us and before long we find ourselves believing it. It creates a spirit of unrest and constant expectancy. Superiors sometimes blame our particluarly restless spirits upon the full moon but occasionally, at least, it is a sub-conscious reaction to this fixed idea. The seminary becomes a place for waiting, but not preparation. What we do now isn't of much importance. The test is coming.

Knowing the restlessness of our spirits, however, ecclesiastical authorities have filled this period of cold storage with activities—religious, scholastic, recreational—to keep us occupied. Most of this, however, will have to be scrapped when we receive our commissions in Christ's army. We begin to feel that our studies are interfering with our education. *Non vitae sed scholae discimus.*

After a while we become more convinced that Trent and the Fathers of Baltimore were definitely old hat, and that in order to keep pace with the modern age, we need new "atomic" seminaries. The catalog for these modern institutions would include such intriguing courses as "Church En-

tertainments, How To Make Them Successful," "The Building and Maintenance of Churches," and "How To Compose Successful Letters To The Editor." Perhaps the courses in Sacred Eloquence, Pastoral Theology, and Computus Clericalis could be retained, provided they were kept very practical.

Great would be the dignity of the holder of the chair of Public Relations For Clergymen. "You know, Fr. X. the Public Relations Professor, the author of the text, *On Being A Real Curate;* they say his lectures on how to get along with pastors and janitors are inspiring."

Yes, these "seminaries" would be practical. No more dry useless theory. What we would learn in such schools would be of real use in the active ministry.

Spiritual Exercises

What is the impression we are given when priests whom we admire look at us with a woeful shake of their head and a fraternal pat on ours, and say mournfully, "Si jeunesse savait, si viellesse pouvait."

What about our religious practices in the seminary? Meditation, Examination of Conscience, and spiritual reading? Good, but impossible once you're out. At least you can't be regular about them. This despite the fact that all spiritual writers insist upon these exercises as fundamentals and of absolute necessity in the life of a priest.

Moral Theology? Canon Law? Just use your head and "Ecclesia supplet" and Epikeia will solve any difficult cases which may occur. This despite St. Alphonsus' dictum that common sense is not enough to equip a priest for hearing confessions.

Dogma? Keeps the mind sharp but you can't preach about the Trinity.

What about our Liturgy course and the Rubrics we learn? Mere directives.

All of which serves to put us in somewhat of a dilemma. In the words of St. Bernard, but not in his spirit, we ask ourselves, "Ad quid venisti?"

Even the most theoretically-minded seminarian realizes that there are some things he can learn only by doing (which latter is generally taken to mean, by erring). We must admit to quite a bit of moistness behind the ears.

If the little wooden Cajus upon whom I practiced Baptism had been a flesh-and-blood Cajus, I would have quickly dispatched him to his eternal reward, and the coroner's report would have read, "death by accidental drowning."

We have to learn again, how to talk to people who aren't

wearing a cassock and collar. We have to learn that lay folk don't worry about whether or not to make restitution to Paul if they erroneously burned down his house instead of Peter's. They don't want to be told what the metaphysical essence of mortal sin is, but they do want practical help if they have fallen into it. We have to learn that they don't doubt the Trinity but they may doubt our attitude towards birth control.

An Obvious Fallacy

But does this mean that we should do away with the teaching of theory in the seminary? We hear it said: "That may be all right in theory, but it won't work in practice."

The above statement itself isn't good theory. The fallacy is quite apparent. If something won't work in practice, then it isn't good in theory. But if it is good theory, then it is worth knowing and the fault lies not with the theory but with us.

Perhaps we lack the necessary courage or energy to carry out the theory into practice. Perhaps, quite frankly, we don't know how. We seminarians don't want to be told to forget our text-book knowledge; we want help for putting it into practice.

That help should come from the priests with whom we are going to associate and work after ordination. They will be "showing us the ropes." We know we have much to learn but they would have us believe that there is much to unlearn. Though our heads may be thick at times, our skin is thin, and it comes as quite a shock to hear that for six years we have been building upon sand.

We feel the greatest love, admiration, and gratitude towards our older brothers in the vineyard. Familiarity with them has not bred contempt.

Fortunately for us the priests who have adopted the attitude I have described are few. And though there are some who regard us as bothersome, the greater majority are kind and considerate—true brothers in Christ.

But we would remind those telling us how our training is time ill-spent that we have a Holy Mother, too, and she has said some serious things regarding the importance of our present training. She and our Holy Father must be right. They make us feel that what we are doing now is very important. It is the foundation upon which all our future work will be based.

The Church and the Popes tell us, "Age quod agis." What we would like is one happy family with all in agreement and our elder brothers helping us take our first steps. But if the choice must be made—and it shouldn't have to be—we must forsake our brothers and run to our Parents' arms.

Towards Loving the Mass

They must learn to pray and hear and sing the Mass

Joseph T. Nolan

MY first experience with the Eastern liturgy was the Ukranian rite, celebrated in the basement church of a German Jesuit parish. The housekeeper told me doubtfully that she didn't know if it was a high Mass but they sang all the time. They did, and the Mass had its own extra values for me in the beautiful grace of the celebrant and the complete participation of the people. But the song and ceremonies were so foreign that I could not detect even a semblance of the Mass of Instruction, the Offertory, the Canon, or anything except the Gospel reading and sermon (in English), and the time of Holy Communion.

A novel experience. But I wonder: Is it so very different for the Catholic who is present Sunday after Sunday at his own rite? He comes to Mass, where he hears the Gospel and a sermon. He knows the time of collection, and is aware of the Consecration and Communion.

As for the doctrinal grasp of what happens, he is aware that Christ becomes present in the Eucharist, and that he is enabled to receive Him. He knows that all this activity at the altar is called a sacrifice, but he could not tell you in his own words that this means to make something sacred, or to offer God a gift which represents oneself. The "sacrifice" of the Mass for him may suggest no more than getting up early, or coming without breakfast, or the fact that he would rather be somewhere else but came anyway.

He knows that he receives Christ, if he does receive, but he does not know what he offers, which is the same Christ. He may have a great affection for the Mass but this is usually from a lifetime of association; the Mass is part of him, but more of the heart than mind. It makes very little demand upon his attention or his talents.

We cannot predicate exactly the state of American Catholics and the Mass. But of those in college, a priest-professor recently made this sharp observation: "If the dormitories of some of our Catholic colleges were canvassed during Mass time on weekdays, the beds would be found more occupied than the benches in the nearby chapel."

Of those in the parish, what percent do you suppose ever go to an extra Mass, on a weekday? And all over this country, where the sacraments are generally available and schools and piety well established, how many would pass the stark test of going to Mass freely if the

Sunday obligation were suddenly removed?

That is not a pleasant question. The Church does well, in her knowledge of human nature, to impose an obligation. But Catholics do even better to learn the value of holy Mass and seek it zealously, which means with the eagerness born of love.

They Must Be Taught

If love is the twin of knowledge, we cannot expect a show of eagerness until the laity understand the Mass. The priest understands it, with the help of at least eight years of higher studies. Can he then appreciate the barriers of language, ignorance, and custom that divide him from his Mass congregation?

Let him cross over into their midst, pretend ignorance of the Latin and the missal, and try to gauge their degree of participation. It is a time of utter boredom for some, and for others, an occasion of private prayer. Some use a missal; many more have only an attitude of patient, loyal piety which God certainly rewards but upon which the priest should build a fuller worship in spirit and in truth. Piety will weaken with anemia if it is not given "the succours of the mind."

The renewal of Calvary at the altar was never intended to be exclusively an action for the priest and a mere delaying action for the people, something that he does and they watch, a private relationship with God. It is a joint action, community worship, a common gift offering; it is a school of doctrine and a song of love, a celebration and a banquet.

Here the Christian family is assembled, brethren more closely united by the blood of Christ than brother is to brother by the flesh. And they come to listen to God in the words of His prophets and priests, and to speak to God in praise and petition and profession of belief.

They are there to offer with the priest the bread and wine of daily living that become not only Christ Himself but Christ in His sacrifice of Calvary, a most acceptable gift to the Father. And with such a Mediator at the altar, there is no lack of praise and petition, for God's glory and for our needs, that the restoration of all things in Christ may go on. Nor is there any lack of God's bounty as He spreads the communion table for all those who wed their souls to Him, who wear the nuptial garments of His grace.

All Should Partake

It would be a strange banquet where no one ate but the toastmaster, and an odd family where everyone talked at once on different subjects. Yet this is not so different from Masses where the priest is the only communicant, and the people pray everything but the Mass.

This scene takes place on more than one Catholic campus: the students come in a body to the church, and remain there in the body, acting largely as if nothing of any concern of theirs was happening at the altar. When the celebrant begins "I will go unto the altar of God," they proceed to go their own way, reciting aloud the rosary and litany with a pause only for the Consecration. The celebrant does not turn around and say, "Let us pray, brethren, that my sacrifice and your *devotions* be acceptable"; what he does say is "my sacrifice and *yours.*" The rosary and the Mass are too precious in themselves to jumble them together needlessly.

These are young men who are Catholic leaders, who study theology, who read and speak and sing. Thy should know that the sacrament of Baptism has admitted them to the ranks of a royal priesthood in which the greatest privilege is to unite with the ordained priest in offering the Holy Sacrifice.

They may have read in Saint Thomas that it is according to man's nature for him to express his worship in visible, sensible forms (like song and speech, the whole man, body-soul together). Should we not expect some better fruit from Catholic education when they assemble in the church for the holiest action of their lives? Are the skills of praying together in the public worship of the Church not worthy of some place in Catholic training? Here are the salt and the leaven, the cities on the mountain, the swords of the spirit. And the indispensable source of that spirit is by active participation in the sacred liturgy—so declared the pope who is now Blessed Pius X.

Methods Of Participation

Of course we teach the Mass. But all the instructions in school and sermon can appear so theoretical, and be so easily forgotten, if our celebration of Mass continues to appear like a private devotion. In the liturgy a lot of learning should be gained by doing.

Three methods of Mass participation have come into practise, and are specifically recommended by the present pope (*Mediator Dei,* 105): the layman's missal, the dialogue Mass, and the community sung Mass. If these methods are so well founded on good psychology and sound doctrine, if they are so well endorsed by bishops and the Holy Father, then college graduates at least, and parishioners more and more increasingly, should use them and help others to pray together like the one body in Christ that we are.

Adult education in these things is often omitted because intransigeance is supposed to increase with age and "they don't want to change" their habits of devotion. I wonder if

the occasional resistance shown is not just a reaction to poor teaching or over-zealous attempts.

Nobody wants to be changed by pushing. But people are waiting for a leadership that will bring them into an intelligent love of the Mass. And there are many like one Catholic lady, over seventy, who recites the prayers at a children's dialogue Mass each morning with a ring of conviction as if this new role were hers by birthright—which it is.

If collegians and parishioners alike are dispirited at Mass, a restoration of their role in the Mass action should certainly quicken their interest. Encourage them first of all to make up their own Mass calendar, and include the dates of baptismal and wedding anniversaries, the feasts of patron saints, the special occasions of an engagement, a new job, some personal petition or cause of thanksgiving. Stock the missals in the church and supply the booklet forms especially for weddings and funerals.

Helping Devotion

If they have missals they need to hear the priest, and be able to keep up with him, and they need more than the Requiem Mass each day. And when they come with missals the celebrant can help by the simple expedient of announcing the Mass of the day.

The first part of Mass can fulfill its original role of instruction much more effectively if the Oration, Epistle, and Gospel are read aloud by someone, in English. Missals are good, but these parts of holy Mass were meant to have the added dignity and forcefulness of public speech. Why not take every opportunity to proclaim the Good News, especially in the college churches and the downtown city chapels, and on First Fridays and at Lenten daily Masses, when crowds are there in eager numbers?

If there is no time for a short homily the words of Sacred Scripture often preach themselves. And if there is no extra time or assisting priest, a layman can assist as lector, a responsibility which will give him in particular a new interest in Mass.

The Creed is the people's belief, and the Our Father is their table prayer; for the congregation to pray these in the vernacular while they are being said at the altar has been recommended by the German bishops as the minimum of vocal participation by their faithful. Who thinks that the laity are not intelligent enough to do this much, and to see some connection between "give us this day our daily bread" and, a few minutes later, "Behold, the Lamb of God . . ."?

The people need the further opportunity to answer the priest when he speaks to them, and to pray the Mass with him

in the appropriate English prayers (principally those of the Offertory and Communion). In Kansas City two years ago such a form of the Community Mass was instituted throughout the diocese by Bishop O'Hara.

Dialogue Mass No Novelty

Dialogue Mass is no novelty, as Fr. Reinhold's recent articles made clear (THE PRIEST, June and September, 1951). It was a quarter-century old in Europe when I first took part in one at Boston College in 1940. We were the first war class, and the fathers gave each of us a missal as a parting gift. What better gift could there be? We found the dialogue Mass in the service and around the world.

I well remember its initiation at the Jesuit high school in Manila, in 1946. It was Fr. John Delaney's project, he and the American servicemen he brought along "to give good example." The war had just ended, and nothing was left of a great Jesuit university except a few of the human beings. That was enough; they were starting all over again in a tumbledown army barracks where they had nowhere near succeeded in driving out the rats before moving themselves in.

Those were days of few material possessions, but the Mass is an almighty spiritual one, and I have never experienced the Eucharist more intensely prayed than those that were co-offered with Fr. Delaney by his Filipino students, grouped around the altar, intent on every word and act, answering or joining in prayer. Their voices and attitudes and holy communions all gave expression to the most complete union of their minds and hearts in the Mass.

In parishes where Holy Name societies and others assemble their members in the front of church (that place normally shunned by Catholics!) the community, or dialogue Mass could be quickly developed. I have seen four hundred Holy Name men not only silent throughout their Mass but silent afterwards as a few little girls in the choir loft sang the Holy Name hymn.

Parades and banners are not the only way of expressing our Faith; we need the daily way of living and the community way of public worship. And we need these things in both the parish and in the ideal communities of the convent and seminary and college.

When the Mass is presented to Catholics as something more meaningful, something to do and to offer; when they learn to pray and hear and even sing their Mass, they will not be bored or absent. They will, in the glad words of the psalmist, "walk with the crowd, and lead them to the house of God, amid the sounds of joy and praise, in a festive gathering."

Progress in Distraction

Eliminating tedium in mental prayer

Advocatus Diaboli

IN these days when labor-saving devices are so common, it is not remarkable that a means should be found to eliminate the tedium of mental prayer. It is fortunately a method that assures satisfaction and ease in mental prayer without the wearisome toil that is so familiar to us priests. It is called the "method of improved distraction." It consists in cultivating bigger and better distractions.

This method is easy to learn, delightful to practice. It will take all tedium out of mental prayer. Prayer will become fun. One will no longer get up from his knees weary after his struggle with distractions. The reason is obvious. There is no more struggle.

Proficiency in distraction, like anything else worthwhile, comes with practice. With a little direction, however, anybody can succeed. There are certain obstacles to distraction which should be eliminated for best results.

Freedom for the Imagination

A well-developed imagination is one big asset for distractions. Anyone who receives vivid impressions through any sense whatever can be successful in this line. The imagination can work on these impressions, and envelope all of them with a never-never-land atmosphere, until the fruitless topic of meditation drifts away. We are left to wander on the magic carpet of our imagination. Before we know it, a half-hour, an hour is gone. We get up refreshed from our travels.

There are those who disagree with us. Probably they have not tried the method yet. They do not approve of what they call such license right in the citadel of our minds. They accuse the imagination of being a naughty child that does not know its proper place. It has to be disciplined, brought into line, not left to wander like a dog without a leash. They recommend putting a lid on the imagination as soon as it begins one of its pleasant reveries. Control of the sense impressions we receive during the day shuts off the supply of sound and color with which the imagination paints its pictures. Reading, they say, must not be allowed to suggest images that may develop into haunting phantoms of the imagination.

Our daily work as priests gives wide scope to the imagination. Our next sermon, the next Holy Name meeting, the Ladies' Sanctuary Society, the new bishop, our next step-up—what

a rich field for developing distractions with our imagination!

Whereas our opponents, the traditional theorists of mental prayer, advise control of the imagination, we advise development and freedom of the imagination. It is plain, then, that to succeed in distraction one must eliminate control of the imagination. Our adversaries rightly argue that, if you control the nourishment of a living thing, you control its life. The life of distraction cannot succeed well at all without the nourishment that comes from an uncontrolled imagination.

Freedom for the Memory

A fanciful imagination can bring us a long way toward complete distraction. An asset about as valuable is an uncontrolled memory. There is an academic difference between the two. As far as their practical value for distraction, both are desirable. Imagination creates. Memory, however, simply recalls. We can live again the pleasant experiences of our youth. Our brilliant success in school, the memory of youthful companions, games we took part in—anything like this can send us soaring joyfully away from the business at hand.

One nice thing about pleasant memories is the almost narcotic effect they have on us. Such memories cast a benign light on the past. Everything takes on the soft glow of a summer's twilight. That is why they are so highly recommended for distraction in prayer. They lend wings to the time of prayer.

Of course, there are opponents to our little way, who would advocate just as strict a censorship on the memory as on the imagination. They always speak of control, discipline! They forget that one must live! They argue that an uncontrolled memory, as well as imagination, has severe psychological and ascetical kick-backs. Indulged in excessively, memory and imagination have a weakening effect on one's personality. They say that excessive indulgence in the unreal world of the imagination and memory put one in perpetual retreat from the realities of life. Retreat becomes easier and easier. Facing facts becomes almost intolerable.

Perhaps something might be said for such arguments. But those risks can be taken, in view of the wonderful distractions that an uncontrolled memory can bring.

No Recollection

One big test of a person's determination to advance in the way of distraction is his attitude toward the spirit of recollection. It comes down pretty much to what has been said already about the imagination and memory. Recollection is diametrically opposed to the way of distraction. If you allow yourself a certain amount of recollection during the day, you will

not advance in the way of distraction.

Many who were probably on the road to high perfection in the way of distraction have been robbed of success by recollection. Many sad examples could be given. All one has to do is look at the way novices are introduced to the spiritual life. They are apt pupils for the way of distraction, but the first thing that is insisted on is recollection!

If you allow yourself to unite all your actions in the day to form one chain of recollection, you might as well despair. Recollection puts order and subordination into one's life. If that is one's habitual way of acting during the day, what can be expected when he comes to mental prayer? There is hardly a chance for memory and imagination to take over then. It is too late. The ground should have been prepared during the day.

Uncharitableness

Uncharitableness during the previous day can provide plenty of tinder to feed the fire of distraction in the prayer of the following morning. Verbal clashes engaged in during the previous day can easily be won during the time of prayer. Furthermore, better arguments will come to mind during the quiet of distraction. It is recommended unconditionally for success in distraction.

It might also be added that any skirmishes anticipated for the coming day, whether they involve superiors, students, or our fellow-workers, can be strategically planned during prayer. Then when the incident occurs, we can spontaneously but eloquently express our sentiments. In the meantime, we are progressing in the way of distraction.

Another thing that all advocates of the way of distraction must reject is self-denial. Self-denial and distraction cannot live in the same house. Self-denial has the nasty result of repressing our inordinate desires. Moreover, it cannot help but remind us of some sobering details in our Lord's own life of suffering.

Control of the imagination and memory is one form of self-denial. We have already shown the necessity of freedom, not control of the imagination and memory. Self-denial in what we hear, see, touch, taste implies a discipline of self that is diametrically opposed to distraction.

Exclude Humility

Let us direct our final attack against humility. But here there is need for great discernment, and for good will on the part of the one who wants to learn to be distracted. The reason for caution is this. The advocates of humility claim to accomplish the very thing we promise to accomplish by distraction. They claim humility will relieve prayer of its drudgery. We claim

distractions—better and longer ones—will get rid of the drudgery. Therefore, here is where their method and ours meet head on.

Here is the way their method works, so that we can be on our guard against it. They begin with the fact that humility inclines a person to see himself and God in the correct perspective. It not only inclines a person to recognize this relationship, but also to act according to it. It is the recognition of the relationship of creature to Creator. As a consequence, the humble man accepts his limitations as a part of his creaturehood.

Among these limitations, they go on to say, the humble man sees distractions as part of his creaturehood. He accepts them because he realizes that man in this life cannot gaze uninterruptedly at the brightness of God's truth. The reason, they argue, is not because he does not want to concentrate on the thought of God. Rather, it comes from the infirmity of our minds and bodies.

To sum up their position, they say that humility inclines a person to accept distractions as part of God's plan. And then, by this humble acceptance, the distractions are put to the service of God.

At first sight, this presentation of the way the humble man answers the problem of the drudgery of prayer might seem superior to our own way. It cannot be denied that the method of humility is insidiously clever. However, even that takes an effort. That is where our plan wins out. Progress in distraction takes less effort as time goes on. The way of humility takes constant effort. Furthermore, the way of humility has all those other elements tagged on that are the enemies of the distracted man. The way of humility requires control of the imagination, memory, charitableness, self-denial.

We promised a sure-fire way to get rid of the tedium of mental prayer. One cannot deny that a more pleasant way cannot be found than the way of distraction. One must not lose courage if success does not come all at once. If he follows the suggestions given here, the battle will eventually be won.

Taxes

Hidden taxes, according to very careful estimates, now cost every family a minimum of $700 a year. Remember, that's just the taxes that are concealed in the price of everything you buy. Those taxes, added to the others you pay now, take 25c out of every dollar earned. To put it another way, each wage earner in this country works 59 days out of 235 working days a year just to support the government.—Information.

Code and Cult

P. J. Lydon, S.T.D.

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Menlo Park, California

WHY is the Syllabus of Errors issued by order of Pius IX (1864) so often misunderstood?

It might have been published in a clearer manner. To arrive at the correct meaning, you must look up the different Encyclicals and speeches of the Pope for a number of years and get the context. How many do this? For example, when the Syllabus asserts that it is an error to say that "the Pope must come into conformity with modern civilization, liberalism and progress," it certainly does not mean to condemn true progress. Some said that it forbade electric lights!

The error consists in holding that all modern secular teaching on divorce, state monopoly of all education, indifferentism, etc., must be accepted. There is a divine plan of life and a plan divorced from God's law. How can real Christians accept modern paganism? The Pope also condemned the proposition that all rights of man come from the state. So does the "Declaration of Independence." If the state is supreme in all things, we are in the Russia of Stalin. See, Newman, "Letter to the Duke of Norfolk"; Hull, "The Syllabus of Pius IX" (Sunday Visitor Press); Cath. Encycl., "Syllabus."

When is a custom lawful and valid? A lawful custom is unwritten law.

A custom to be valid must be reasonable. It is not reasonable if it is against the divine law or if it is expressly condemned in the Code, as certain customs are in many cases, e.g., Cc. 343, 346, 774, 1006, 1181, 1576, etc. It must be in existence for at least forty years and must have the consent of the proper legislator. A custom against the common law must have the consent of Rome; a custom against diocesan legislation must have the consent of the local Ordinary (Cc. 25 - 30).

Can we quote the decrees of the Second and Third Plenary Councils of Baltimore today as good law?

Not when the Baltimore laws are against the law of the Code (Can. 6, n. 1). There are some such abrogated laws. But there are laws in the Plenary Councils which are not against the present Code. They remain. (Barrett, S.S., "The Councils of Baltimore and the Code," Washington, C.U., 1932.)

May suspension "ex informata conscientia" be inflicted as a censure? Some friends of mine said that they read that it cannot.

Generally, it is inflicted as a

vindictive penalty, e.g., for a month, six months, etc. A censure is never for a definite time. The suspension may be inflicted as a censure—see Canon 2188, sec. 2. The reason must be given in this case (Cc. 2186 - 2194).

Is there an indult allowing funerals on doubles of the first class which are not of obligation in the U.S.A.?

Yes, October 16, 1940—see "Ordo." There are three exceptions—the last three days of Holy Week, Epiphany, and Corpus Christi.

Is the Bishop "Canon Law"?

No, the good Bishop must observe the Code and the limitations of indults from Rome. He has some faculties to dispense by law of the Code, but in some cases he must apply to Rome or to the Apostolic Delegate. The authentic interpretation of the Code and hence the official answer must be given by the "Commission of Interpretation" (Canon 17).

What do you mean by an occult impediment?

It means that it cannot be proved by documents or by two good witnesses (C. 1037). Adultery with promise of marriage is such (C. 1075). Most of the impediments are public—can be proved. Impotence is occult.

I would like to read the wording of the Report to be made every five years to Rome by Superiors of Institutes of Simple Vows.

You can find the English form of the questions in Bouscaren, "Canon Law Digest," Vol. I, pp. 284-293.

May the local Ordinary investigate the financial status of a community of sisters whose rule is approved by Rome "juris pontificii"?

No; See Roman Answers, Cc. 512, 532; Bouscaren, I, pp. 293-294.

May a priest send some manual stipends to a good priest outside the diocese without the permission of the Bishop or against his diocesan law?

Yes, he may, by Canon 838 and S. C. of the Council, February 19, 1921. (See Bouscaren, I, pp. 399-400.) Always acknowledge the stipends received.

Can I get a good book against Blanshard?

Yes—J. M. O'Neill, "Catholicism and American Freedom" (Newman Bookshop, Westminister, Md.). It is a splendid work and it gives the sources in a scholarly manner.

Die when I may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow.—**Abraham Lincoln.**

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Judgment Day
Knock on Any Door
Meg
Memory and Desire
Native Son
Night Unto Night
One Lonely Night
Place Called Estherville
Portrait in Smoke
Prettiest Girl In Town
Renee
Sanctuary
Serenade
Soldier's Pay
Tale of Poor Lovers
The Big Kill
The Daughter
The Future Mr. Dolan
There's No Home
The Runaways
The Sheltering Sky
The Short Cut
The Sling & the Arrow
The Woman of Rome
The Young Lions
This Very Earth
Tiger In The Garden
Tobacco Road
Tragic Ground
Trouble in July
Wild Palms
World Full of Strangers

MISCELLANEOUS

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Case of the Cancelled Redhead
Cellar Club
Come Night—Come Desire
Dagger of Flesh
Dance Hall Girl
Four Dames Named Sin
Give Me Ecstasy
Gin Wedding
Her Candle Burns Hot
Love
Night of Ecstacy
Passion Has Red Lips
Play Rough
Red Headed Wench
Reno Tramp
Scarlet Lil
Season For Sin
Sexual Behavior of Unmarried Women
Slaves of Desire
Sleepy Time Honey
Street Girl
Street of Dark Desires
Street of Sin
Tease the Wild Flame
Temptress
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List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is 75c per year. Copies of the list in quantity are priced at 1c each.

Nothing Like It

The late Bishop Knox of Manchester, England, told a story of a miner who called himself an infidel. One day in the mine some coal began to fall, and the man cried out, "Lord, save me!"

Then a fellow miner turned to him and said, "Aye, there's nothing like lumps of coal to knock the infidelity out of a man."

—Pulpit Digest.

Sermon Suggestions

September-October

✠ *J. F. Noll, D.D.*

Sixteenth Sunday After Pentecost

September 21, 1952

New Religions Haven't The Mass

IF the Mass today be essentially the same as Christ's own sacrifice of the Last Supper, which was one with the sacrifice of the Cross, differing only in the manner of offering and in its unbloody character, then there can be no form of religious worship in this world comparable to it. If its Victim and Priest be the same Christ, then the Mass must have infinite power for any purpose for which it is offered.

It is offered for one or more of four purposes, which include all the obligations which the creature owes to the Creator, namely, to acknowledge His supreme dominion, to make reparation for the violation of His laws, to thank Him for His favors and graces, to implore spiritual and temporal help. The Mass alone enables the creature to meet this four-fold duty adequately.

If the Catholic religion enjoyed no other advantage over other religions than the possession of the Mass, it would be infinitely above all of them. If the Catholic people enjoyed no other privilege than to assist at Mass and to benefit by its power, they would be infinitely better off than all other people.

This truth cannot be too much emphasized, and it should occupy more of the thought and attention of Catholics in order that they may the better realize the extent to which they are blessed.

Some Thoughts To Develop

It is only during the last four hundred years that any who call themselves Christians have been deprived of the Mass, which was lost to Protestant Christians at the beginning of this era when Apostolic succession was lost by abolition of the Sacrament of Holy Orders, through which candidates for the ministry are empowered and commissioned to "do in commemoration of Him" what Christ at the Last Supper deputed the Apostles and their successors to do in His memory and in His name. They lost the Holy Eucharist both as a Sacrifice and as a Sacrament, and at whatsoever form of worship of God they assist, their worship not only does not exceed their own powers, but falls below that of the people of the Old Law, who had at least di-

vinely-instituted sacrifices, even if they were only shadows of the great realities which were to be enjoyed by those holding membership in the Kingdom of God in the New Law.

Not comprehending the Mass they do not understand that Catholics have more than mere symbols, empty ceremonies and exterior pomp. They entertain the notion that you are attracted to Mass on Sunday during all sorts of weather by the ceremonial of the Church, which they believe to consist in vestments and candles and incense and orderly movements with whose meaning you are none too familiar.

You, on the other hand, know that these things would not attract you to divine services at all. You know that the average Catholic comes out to the Mass which has the least display of ceremony.

Of course, every vestment has its meaning; every movement of the priest is significant; every prayer, every word of the Mass was judiciously chosen. You know that all essential parts of the first Mass offered by Jesus Himself are incorporated in our Mass, associated with official ecclesiastical prayers as replete with unction as with meaning and power.

The Mass is a sacrificial action rather than a combination of prayers, and this explains why it is of little importance whether the Mass be said in the old languages, or whether it be said for the most part in a low tone of voice inaudible to the people.

The priest acts as an official ecclesiastical person, and therefore he doffs his secular garb and robes himself in vestments by which Christ is impersonated. The amice represents the cloth by which Christ was blindfolded; the alb, the white garment with which Herod clothed Him; the cincture, the cord by which He was tied to the pillar; the chasuble, showing the outline of a cross, represents Him on Calvary. The altar itself points to the sacrifice. Its candles of beeswax represent His virginal body, and their burning during the day-time recalls the trying days of the first century when the Mass was offered in the otherwise dark, under-ground Catacombs, when the Mass was said over the tombs of martyrs. This explains why the relics of martyrs must be enclosed in the altar stone on which the host and chalice rest.

The liturgy of the Mass is easily traceable to the fourth century when the practice of concealing the teaching of the Church concerning the Holy Eucharist from the Catechumens, or the unbaptized, was abandoned.

It must be remembered that the early Christians lived among the pagans, among whom there was widespread propaganda to the effect that in their sacrifice people feasted on the flesh and blood of human infants. It was deemed wise, therefore, not to speak, except to the baptized, about the sacrificing of body and blood, and of the eating of flesh and blood in Holy Communion.

The liturgies of St. Peter, of St. Mark, of St. James, are still in use in the Orient, and the Mass is offered in the ancient Greek, Arabic, Syriac, and in more than a dozen other languages as well as in Latin.

Conclusion: A dead language was not chosen by the Church for

the Mass, but languages which were once those of the people who worshipped were retained for many reasons. The Latin language was the language most widely spoken in Europe at the time it was adopted for use everywhere outside of the Near East, and remained a language of culture almost until the Reformation. The Church has retained it for her sacrificial action, while worshippers have the literal translation of it in the books with which they follow the Mass.

Seventeenth Sunday After Pentecost

September 28, 1952

What Takes Place At Mass

IF the Mass is what you have been taught it is, then it is easy to understand that in this world, of all things, "it is the Mass that matters." Accumulate the merits of the Immaculate Virgin Mary, of the Apostles, of all the martyrs, of the seraphic saints through the centuries, and their value falls short of that of a single Mass. They were the offering of creatures: the Mass is the offering of the Incarnate Son of God.

During the Mass the Heavens open, the Son of God descends to the altar, immolates Himself anew in an unbloody manner, gives His glorified body and blood as food to worshippers, in order to unite Himself in that intimate manner to them.

If the Mass is what you believe it to be, then it is clear why the Catholic Church obligates all her children to attend Mass every Sunday and on feasts which honor the great mysteries of faith, and which we call Holydays of Obligation.

If the Mass is what Catholics believe it to be, isn't it surprising that all do not attend the Holy Sacrifice every day? We are reminded of Christ's words to the people of two favored cities in the Old Law: "Woe to thee Corozain, woe to thee, Bethsaida, for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long since done penance in sackcloth and ashes" (Matt. XI, 21).

In the first and second centuries Christians attended Mass at the risk of their lives; and felt that the reception of Holy Communion was expected of them every time they attended Mass. It was their sacrifice as well as that of the priest, who must receive Holy Communion during the Mass.

History records the manner in which the people of Catholic Ireland, of Poland, and of other countries, went to Mass secretly during the days of persecution. A few years ago, during the persecution of the Church in Mexico, hundreds of priests remained with their people and said Mass in private homes at their life's risk.

Some Thoughts To Develop

The words of the Prophet Malachy are literally fulfilled in our day. The "clean Oblation" is "offered in every place from the rising to the setting of the sun."

There is not a minute of the day, not a minute of the night, when the Holy Sacrifice is not being offered to Almighty God somewhere. While the people of our country are sound asleep, the Holy Sacrifice is being offered in tens of thousands of churches throughout Europe; and while Europe is sleeping in the dead of night, thousands of priests in other parts of the world are at the altar. Large congregations are going home from Mass in New York when the first congregations of Chicago convene; in the mountain states the priest is at the altar two hours after all the services are over in New York; and in California three hours longer. As we travel round the world Mass-time is an hour later every thousand miles, and since the earth is 24,000 miles in circumference and the Catholic Church is everywhere, it is always Mass-time somewhere.

This is an astounding thing to contemplate, and realizing that there is no interruption to the mystical immolation of Christ, no interruption to His prayer: "Father forgive them," we can readily grasp why God is tolerating mankind, so indifferent, so sinful, so criminal.

The Mass is the Holy Eucharist as a sacrifice and through it man goes to God. In the Mass Holy Eucharist as a sacrament is prepared, and through it God comes to man. In the prayers which the priest says following the Consecration of the Mass, it is assumed that the people as well as the priest will receive. The eating of the Victim sacrificed was always a part of the ceremonial of the Old Law. Hence the Council of Trent recommends that all who attend Mass receive Holy Communion. Evidently those partake in greatest measure of the fruits of the Mass who receive into their hearts the Victim of Sacrifice.

We begin to assist at Mass at an early age, without the capacity of understanding its significance, without being able to follow the service intelligently, and there is danger of our forming the habit of attending Mass all through our lives without an effort to merge ourselves into it. In every congregation there are many who are present in body because a law compels them to be, but are absent in spirit. They come to church sinladen and never think of offering the Holy Sacrifice in atonement. They are forgetful of God all through the week and their hearts are not moved even in His presence. They are in need of many graces for the new week's struggles which they do not even ask for. They prefer to attend the Mass which is briefest in duration, and the attendance at which is most convenient for them. They have prayerbooks, with which they could follow the priest from one prayer and action to another, but they leave them at home. They come at the last moment and rush out of the church as soon as they may.

Conclusion: If "it is the Mass that matters" both in its power to honor God and in its power to help the people, then evidently more should be made of it, and every Catholic should strive to acquaint himself better with all that appertains to it, and to study how to profit most by attendance at it.

Eighteenth Sunday After Pentecost

October 5, 1952

Family Rosary

DO you say the Rosary every day? Do you say it with your family?

Throughout the month of October, two years ago, Father Peyton, C.S.C., promoter of the Family Rosary and of the Family Theatre, with his staff located at Indianapolis, supervised a Crusade in the four dioceses of Indiana, and in two dioceses of Kentucky, for the procuring of pledges from every member of every family to say the Rosary daily.

It might be said, in passing, that this pledge did not bind the signer under the pain of sin. But experience teaches that once started the members of the family will continue to say the Rosary daily. We hope all of you have done so.

Some Thoughts To Develop

People everywhere who have inaugurated the practice of having all the families within a given block meet at their homes to recite the rosary, have discovered that many non-Catholics ask if they may attend and participate. When such people begin to acquire an affection for the Blessed Virgin, and honor her, you can be sure that she will show her appreciation by procuring for them the greatest gift outside Heaven, namely, the divine faith without which Heaven cannot be won.

There are in every parish people who are habitual sufferers from some illness. They were asked to make what is called "the heroic gift pledge," which reads: "To our Lady of the Family Rosary, together with my own daily rosary, I offer all my pains and suffering, even death itself, that all families in this Crusade and in the world may have the grace and courage to make a daily Family Rosary Pledge and to keep it faithfully."

United suffering with prayer makes the latter very powerful; and there is no good reason why a person who must suffer should not supernaturalize it by accepting it as a cross and by bearing it out of love for Christ.

It has been 34 years since Mary delivered her Fatima message—which has since been well authenticated — and it is surely time that we begin to give some attention to her wishes. She wanted the Rosary said by everybody; she wanted repentance preached and penance practiced. She connected her message with the World War then on, predicted that World War II, and even a World War III, would follow unless her message were heeded.

Conclusion: Now that we are in a third war, which could become another World War, isn't it time to use the weapons of prayer and repentance to win a victory over atheistic Communism, to be followed by the conversion to the faith of the 180,000,000 Russian people?

On the following seven Sundays we shall continue to speak on the Rosary and how best to profit by its daily use.

Nineteenth Sunday After Pentecost

October 12, 1952

Mary's Promises

THE Rosary, as we have it today, dates back to St. Dominic, founder of the Dominican Order, who lived from the year 1170 to the year 1221. In the year 1202 this saint accompanied his Bishop to southern France to combat the Albigensian Heresy, and, according to tradition, Mary appeared to him with a Rosary and told him that an army using that weapon would do more towards winning a victory than any material weapon.

The Albigenses were a sect which flourished in southern France in the 12th and 13th centuries. Their members believed that the material world, and even the human body were created by the Evil Spirit which, therefore, were under his control. Only the soul of man was created by a Good Spirit. They taught that Christ could not have assumed a physical body if it was evil; that, therefore, He could assume only a celestial body. They commended suicide and taught that marriage was a worse evil than concubinage. Since they were a menace to governments and to society generally, a Crusade was organized against them by Barons from France, Germany and Belgium.

The defeat of the Albigenses was generally credited to the wide use of Mary's weapon, the Rosary.

Some Thoughts To Develop

We are not surprised, therefore, to see Mary holding the Rosary and advocating its use when she appeared at Lourdes and again at Fatima. There was no war on when she appeared at Lourdes, but at Fatima World War I was at its height, and she predicted that another and worse war would soon follow unless the people of the nations got down on their knees in repentance and prayer.

Mary again offered the weapon of the Rosary, which if universally used, would move Heaven to intervene to stop wars and to establish universal peace. Unless God were appeased by those who profess to be His children and His soldiers in this world, we would only have more wars, more world confusion. Three decades have passed since Mary sent that warning, and we know that we have not gotten rid of wars nor confusion.

Mary's recommendation was to Catholics, because the rest of the population of most countries has no solid religious convictions on which religious practice is based. It knows practically nothing of the Rosary, has been taught to disregard Mary, and is unfriendly to the Church founded by her Divine Son. Therefore Catholics must form a vast world spiritual army, united in prayer and determined to bring the light of their faith to others.

Nearly everyone knows that provocation to war comes from only one anti-Catholic clique, the Communist clique in Russia which controls Communists everywhere. Everyone outside that country

should know today that the only consistent antagonist of Communism is the Catholic Church. The world statesmen throughout this country and Europe know this, yet they are afraid to assert it lest they be charged with being spokesmen for the Vatican.

But if Mary recommends the Rosary for the conquering of evil in the world, for the cessation of wars, surely we should all use it, not only individually but as families. We should explain what the Rosary is to our non-Catholic friends, most of whom would grow to love the prayer as much as you do, and that prayer would probably convert them.

Many non-Catholic tourists carry back Rosaries from Rome or Lourdes not altogether for their Catholic friends. They are almost sure to keep one for themselves although they may still entertain the notion that its recital sounds like too much "repetition."

Conclusion: Our attention was recently called to the conversion of a Protestant after she had found a loose page from a prayer-book on the sidewalk. It contained the Hail Mary. The words which impressed her greatly were "Holy Mary . . . pray for us sinners **now** and at the hour of death." She saw so much contained in those few words, and believed that one's salvation would be secure if the mother of Jesus prayed for them every day, and especially at the hour of their death.

Booklet For The Home

We feel that the small paper-covered book of 74 pages, **Your Home, A Church in Miniature,** would fittingly be given a place on any family library shelf. It should make both useful and interesting reading.

It explains many religious family customs and includes references to numerous blessings suited to the home and to family members.

A special section of the little book describes family devotions that are appropriate for the various seasons of the ecclesiastical year—Christmas, Lent, Easter, etc.

Possibly the most interesting reading will be found in the last and largest section of the publication, a section dealing with the religious family customs of various ethnic or national groups. Descriptions of customs are given among the German, Austrian, Slovak, Polish, Irish, Portuguese and Italian people.

Short chapters are also devoted to religious family customs among the French in Louisiana, the Russian-Germans in Ellis County, Kansas, and Mexicans living in the American Southwest. Order from Family Life Bureau NCWC, 1312 Massachusetts Ave., Washington 5, D. C.

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Book Reviews

Guide to the Bible, Vol. I

An Introduction to the Study of Holy Scripture Translated by E. P. Arbez, S.S. and Martin R. P. McGuire, Ph.D.

The Newman Press, Westminster, Md., pp. 530, $5.50

INITIATION Biblique, of which this work is a translation, first appeared in 1939; its second edition is dated 1948 and is the basis of this effort.

It is one of those books that demand translation, since it merits wide circulation and could be duplicated only with great difficulty, if at all. We can, therefore, really welcome this part of it and hope that the other will not be delayed too long.

The title of the book and its avowed orientation are both modest. In the first place it is an introduction to the Scriptures, but it is also much more than that term usually denotes. All the subjects that might be required for an adequate approach to the understanding of the Bible are dealt with; but they are entrusted to some thirty authors, the foremost French Catholic biblical scholars.

The result is a mature and authoritative digest of the most recent biblical research. It claims to be of service to the seminarian, the teacher of Religion and the educated Catholic layman. It will be found equally valuable to the clergy, at least in that it brings to us the latest findings in biblical studies.

The Catholic Biblical Association has done well to sponsor this translation, and to entrust it to such capable translators. Even since 1948 additional information of value to the Scripture student has been brought to light; and this has been incorporated in the English edition.

It is a happy circumstance that a book of this character should be made available at a time when the Church is offering every encouragement to a better popular knowledge of the Scriptures. Here is something most secure upon which to rest that knowledge.—William L. Newton, S.S.D.

Witness

by Whittaker Chambers

Random House, New York, 1952, pp. 808, $5.00

THIS is the story of Whittaker Chambers, ex-Communist turned informer. It is much more than an account of how he brought his quondam friend, Alger Hiss, to justice. It tells how you and I and free men everywhere are still in deadly peril, although Alger Hiss is now in jail.

The Communist threat still lives and thrives. But, thanks to Whittaker Chambers, we are enabled to gauge more accurately the full dimensions of the gigantic struggle now going on for the soul of man all over the world. It isn't just a struggle between two great nations, but between two great faiths.

The Communist faith is a vision

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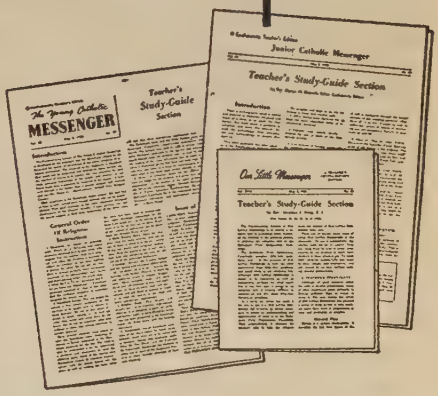

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of the world in which the decisive force is the mind of man and not the mind of God. It makes man and not God sovereign. The frightening thing is that so many who call themselves Christian share this vision of the Communists even though they do not belong to the Party. They are the people to whom Whittaker Chambers particularly addresses his message. God grant that they may heed it. Otherwise the balance of power now roughly equal between the Communist sector of mankind and the free sector of mankind will be tipped in favor of the former.

This reviewer has read many books on the nature and aims of Communism, some of them written by former Communists. None of them, in his opinion, succeed as does this book in making the reader really aware of what Christians and free men are up against at this turning point in history. One is made to see, as Mr. Chambers does, that Communism is the focus of the concentrated evil of our time.

Before reading *Witness* this reviewer still had lingering doubts about the guilt of Alger Hiss. He has them no longer. He understands now why so many good people believed in Alger Hiss, and why it seemed so incredible that a man of his intelligence, education, and breeding could be a Communist.

Respectability and good old American stock have nothing to do with it. For Communism is a faith and a vision that is bound to attract an intelligent person whose philosophy of life is secularistic. If man and not God is sovereign, the solution to the world's troubles is Communism.

Maybe we ought not to blame Alger Hiss as much as the Godless system of education of which he is a product. If President Conant of Harvard had his way, we might all be Communists.

"Communism is never stronger than the failure of other faiths," writes Mr. Chambers. If this is true, it shows the extent of our failure. Not Christianity's failure, as Chesterton once pointed out. Much more than beating the breast is in order. Each of us has to be a witness, as was Mr. Chambers, a witness for Christ. Nothing less than our full living the Christian life can meet the Communist threat to destroy what is best in our civilization.

What it means to be such a witness, Whittaker Chambers tells in the closing lines of his first chapter, in his "Letter to My Children":

"I am leading you, not through cool pine woods, but up and up a narrow defile between bare and steep rocks from which in shadow things uncoil and slither away. It will be dark. But in the end, if I have led you aright, you will make out three crosses, from two of which hang thieves. I will have brought you to Golgotha—the place of skulls . . . You will know that life is pain, that each of us hangs always upon the cross of himself. And when you know that this is true of every man, woman and child on earth, you will be wise."

Here, my fellow priests, is not fiction but a story more fascinating than any written by Graham Greene. Here is a book for you

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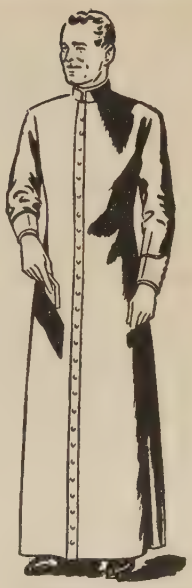

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not only to read but to meditate upon. You will agree with John S. Kennedy that "in these pages God speaks through Whittaker Chambers, His witness and His instrument." — Carl P. Hensler, Pittsburgh.

Currente Calamo

Continued from page 656

PRIEST with "amazing" results "Thirty-five thousand copies have been sold since last September, and the only paid publicity was a monthly ad in THE PRIEST" (a quarter of a page; look it up for yourself).

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Correspondence

Segregation Again

Editor:

IN the July number of THE PRIEST there is an article called "The Church Segregated" by one John Richards. This is a very important subject and it is continually seeking solution. After studying segregation in the Catholic Church for over fifty years I may be pardoned for submitting a possible solution.

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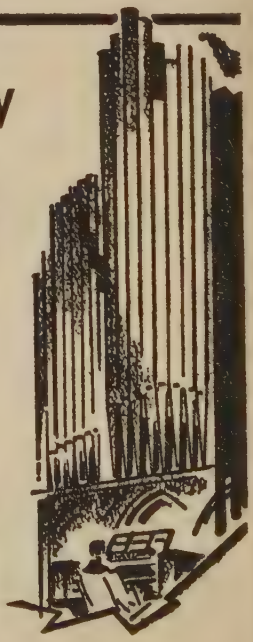

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most "White" Catholic churches in the South the colored are quarantined in the rear or shuttled to the side-tracks. Nobody, priest, bishop or people, seems able to cauterize or Catholicize this cancerous growth. The southern white Catholic says: "I'll be damned if I do" and the colored man in the jim-crow pew says: "You'll be damned if you don't."

Some in the Negro Apostolate are prone to blame priests and bishops; but who can say that they would be any different were their positions reversed? Taking them by and large the priests and bishops of the South are a splendid body of men. My own archbishop is a prince no matter what way you look at him. Trying to fix the blame will not heal the sore.

Abolish 'Colored' Parishes

A Civil War general was once asked how battles are won. He replied: "The one who gets there fustest with the mostest." I think the general would agree that a little strategy helps a lot. Here is mine. Make all so-called colored Catholic churches Catholic. In these churches the colored sit where they wish. Now let the priests in charge have what every parish priest has a right to: Complete faculties to baptize, marry, or bury all in the parish, white or colored. To accomplish this, real parish limits would have to be established wherever possible. Otherwise the "colored priests" might be classed as assistants and then could be accorded the faculties involved either by Canon law or the permission of the Ordinary.

With this arrangement, the white Catholics will then come into the former exclusive churches on account of convenience and complete coverage. A truly Cath-

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olic church will soon develop. In the meantime, the complexion of the "white churches" will gradually change. White and colored will go here and there in these churches just as they bump their food-carts in a. chain-store. The good "white priest" will learn to smile graciously at Mr. and Mrs. Rosetan and learn to say: "Friend come up higher. You have a brown baby to be baptized, you have a sepia daughter to be married; why, where have you been all my life?"

When you do away with "white churches" and "colored churches," with "white priests" and "colored priests" and make all these churches real Catholic churches with 100% Catholic priests, the setting of parish limits and convenience will break down the bars of segregation and all the bishops, priests, and people in the South can get down to the vital business of saving souls, which some think they are not doing in a segregated atmosphere.

It is some eighty-seven years since Appomatox. "How long, O Lord, how long."

John J. Albert, S.S.J.
All Saints Church
New Orleans

Position Wanted for Choirmaster

Editor:

IF any of your readers have a place for an accomplished Italian musician, would you please have them get in touch with me? This gentleman, an organist and choirmaster, recently put on the finest choir-recital ever heard down here. The professor speaks some English, but his wife, also Italian, speaks our language fluently.

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Another 'Gyp'

Editor:

A WORD to the wise. An agency abroad proposes a parish cook book deal. Agent used flat misrepresentation of contract terms in obtaining approval for acceptance of the contract by a woman's group here. Agent stated no ads involved. Written contract actually stated local merchants to be har-

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Yours,
Remi J. Payant
Sacred Heart Church
Rush City, Minnesota

Have You Heard of Him?

Editor:

A SHORT time ago, a certain individual by the name of Carl Gross was "ordained" in the Episcopal Church in this vicinity. In the write-up on the ordinations it was stated that Mr. Gross was formerly a priest of the Roman Church.

I feel that in time there will be questions to be answered about him and I am writing you in the hope that if he is an ex-priest you may have some information on him. I have not any information about him or the diocese to which he belonged except that he is supposed to have worked in Long Island, New York.

If by chance you should have any account of him on file, I would appreciate it if you would pass it along. I feel that such information could be of great value to me and to the priests of this Diocese of

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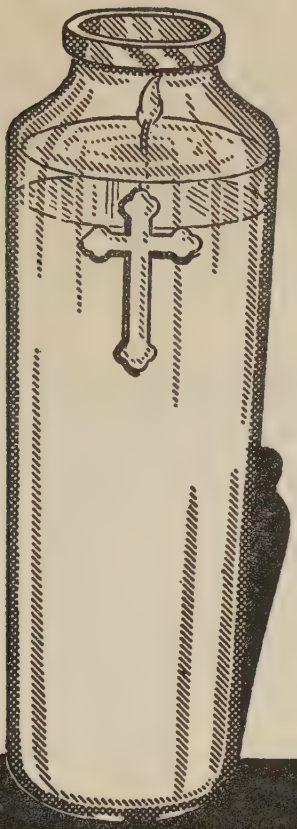

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Correspondence

Baker as Mr. Gross has been assigned to Eastern Oregon. Thank you.

With kindest wishes, I am
Fraternally yours in Christ,
Name Withheld

Religion of the Candidates

Editor:

IN view of the numerous questions that are asked concerning the religious affiliations of the several candidates in this year's national elections, the following is sent to you for whatever assistance it may be:

Governor Adlai Ewing Stevenson of Illinois is a Unitarian. However, he frequently attends a Presbyterian church. He was at a Presbyterian service in Chicago on the Sunday before his nomination, and attended a Presbyterian service on the Sunday following his nomination. His marriage in 1928 (he was divorced in 1949) took place in a Presbyterian church. Persons close to him say he has a cousin who is a Presbyterian minister. However, they insist he is a Unitarian.

Senator John Sparkman of Alabama is a district lay leader in the Methodist church. He has for some time taught a large Methodist Sunday school class.

General Eisenhower is a Protestant. He has been quoted as saying he has no regular affiliation, but frequently attends the Presbyterian church.

Mrs. Eisenhower is a member of the Episcopal church.

The General and Mrs. Eisenhower were married 36 years ago by a Presbyterian minister who was a close friend.

Senator Richard M. Nixon is a Quaker.

Mrs. Nixon, whose maiden name was Patricia Ryan, is of Catholic extraction but was not reared in the Catholic Faith. From very early girlhood, she lived in a non-Catholic community in California and had no contact with the Catholic Church.

Senator and Mrs. Nixon were married in a Quaker ceremony.

N.C.W.C. News Service
Washington, D. C.

Holy Communion Is Preferable . . .

Editor:

RE your query, p. 566, THE PRIEST for August, "Mass or Holy Communion." The answer seems quite plain and I wonder at your questioning the matter. Holy Communion, of course, "ubi ima summis, terrena divinis junguntur."

It's entirely likely some of your readers who complain of the Breviary in Latin won't grasp this, but that's their hard luck.

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Correspondence

Anti-Vivisection in Bombay

Editor:

THE missionaries in Bombay will get a kick out of Mr. Nugent's "A New Anti-Vivisection Campaign" in the August PRIEST. They will probably write to thank him, because they know that our AVs are pikers compared with the Jainists.

Jainism is a branch of Buddhism. The Jainists have so perverted a notion of the relationship existing between human beings and animals that their great commandment is "Thou shalt love all animals as thyself." They would never be so brutal as to keep an animal in a pen. For shame do their American counter-parts build cages and kennels! A zealous devotee of Jainism would never think of plugging up rat holes in his home. After all, it is forbidden to cause animals to suffer the pangs of hunger and thirst.

Let our anti-vivisectionists, if they are really sincere, go all out in their imitation of the Jainists and wear nets over their mouths so that stray flies and mosquitoes will not meet with a painful and untimely death.

That, boys, is how the Jainists do it!

R. L. M., O.F.M.

Denver

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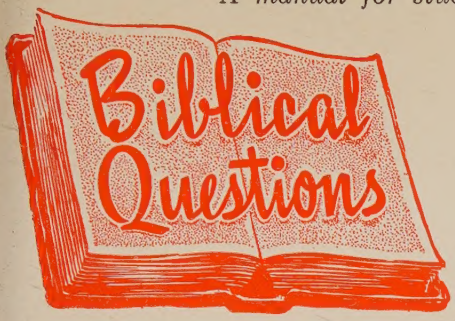

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